

**THE DEVELOPMENT OF NEW LIFE CHRISTIAN ACADEMY: A RESOURCEFUL
K-5 TO TWELTH GRADE CHRISTIAN SCHOOL ESTABLISHED IN A RURAL
SETTING ON ST. HELENA ISLAND, SOUTH CAROLINA**

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ABSTRACT

**“The Development of New Life Christian Academy”
“A Resourceful K-5 To Twelfth Grade Christian School Established In A Rural Setting,
On St. Helena Island, South Carolina”**

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This dissertation will address the implementation of New Life Christian Academy (NLCA), a Christian Education School, produced out of New Life Deliverance Temple (NLDT), in St. Helena Island, South Carolina. The desire was to target students who have a desire in educational and spiritual achievements regardless of race, creed or religion. Parents who have become disillusioned with the Beaufort County public school system will be presented the progress of the current students at NLCA, who have transferred from the public school setting. The researcher founded the school by merging a homeschool run by a parent of NLDT and a new school which had never been operational. The advantage the researcher has concerning this project is that he was responsible for the grassroots implementation orchestrating every step from changing the county code allowing a school to locating modular buildings to house the school.

NLDT is not considered a 'mega ministry' (2,000 or more membership) nor is the church located in a major metropolis, but on a dirt road in a rural section of St. Helena Island. Though the church possessed meager funds, this lack of capital did not prevent the pursuit of building a Christian school on church property. The researcher formed a board to assist in searching for rules and regulations so that the school will be in compliance. The first teacher hired by NLCA was Mrs. Mary Bolles who started her homeschool and was very well versed in Christian and secular education. NLCA has formed relationships between parent, teacher and student resulting in increased communication. The empirical data to assist in developing the foundation for the school will include: (a) Surveys conducted showing how the children have transitioned into the Christian/Secular educational setting, (b) Showing how other Christian Schools operate within Beaufort Schools, (c) Data which will confirm the weaknesses of area county schools, and (d) surveys which will aid in satisfying the needs of students, staff and parents.

Theologically, the Biblical basis for the school was discovered in Daniel the first chapter, showing four youths who had been forcibly removed from their native land and were successful in enemy territory, not compromising their Jewish values. The objective remains to parallel this Biblical past into a current motif which will allow the student to experience holistic curriculums of education, enabling them to meet life's challenges, utilizing a Christian perspective.

DEDICATION

Do not train children to learning by force and harshness, but direct them to it by what amuses their minds, so that you may be better able to discover with accuracy the peculiar bent of the genius of each....

Plato

The dissertation presented is dedicated to my spouse Judy and our new-born son, Daniel III, for your patience as I spent nights working on this endeavor. This project is also dedicated to the past, present and future students of New Life Christian Academy. The dedication would not be complete without giving total praise to God for the determination to put on paper what began as a dream.

D. L. R.

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This project would not have come to fruition if I had not sought assistance from persons who provided leadership, support and prayer.

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To my colleagues of ITC, our three years matriculating was a journey of diversity of life, agape love, bountiful laughter, and longevity of learning

To my editor, Dan Clark, thank you for your expertise throughout the project.

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TABLE OF CONTENTS

ABSTRACT.....	v
DEDICATION.....	vii
ACKNOWLEDGEMENTS.....	viii
LIST OF TABLES.....	xii
Chapter	
I. INTRODUCTION.....	1
II. MINISTRY CONTEXT.....	4
Ministry Context.....	4
Ministry Setting.....	4
Ministry Issue.....	7
III. CONCEPTUAL FRAMEWORK.....	13
Historical Framework.....	13
Theological Frame.....	21
Biblical Frame.....	24
Empirical Frame: Christian Schools.....	34
The Title of Christian is not Enough.....	37
Social Framework.....	40
IV. MINISTRY PROJECT.....	43
First Phase.....	44
Accountability.....	45
Christian Instructors.....	47
Curriculum.....	49
Students.....	51
Safety for All.....	54
Second Phase: Preparing for Occupancy.....	55
The County Challenge.....	57
Third Phase: Counting the Cost.....	61

Chapter

V.	EVALUATION AND REFLECTION.....	66
	The Teachers Evaluation.....	75
	The Student Evaluation.....	76
	Parental Evaluation.....	77
	The Improvement Phases.....	78
	Financial Improvement.....	79
	Improving the Market.....	80
	Improving the Facility.....	81
	Conclusions and Reflections.....	81
	APPENDICES.....	83
	A. New Life Christian Academy Student/Parent Handbook.....	83
	B. Mrs. Mary Bowles' Questionnaire.....	115
	BIBLIOGRAPHY.....	118

LIST OF TABLES

Table	Page
1. Cost Comparison for Local Christian Schools and NLCA.....	62
2. Tuition Payments for NLCA.....	63
3. NCLA Yearly Book Fees.....	63
4. Report Card for Monae Patterson Academic Year 07-08.....	67
5. Final Exam Scores for Each Semester.....	67
6. Scores for Monae Patterson at Bolles Academy.....	68
7. Scores for Monae Patterson in the Eighth Grade at Bolles Academy.....	69
8. Monae's Scores December - March 2011 at NLCA	70
9. Monae's Scores for the First - Third Quarters 2012 at NLCA.....	70
10. Final Scores for Kalasha Brown's Final Public School Year.....	71
11. Report Card for Kalasha Brown's First Year at NLCA.....	72

CHAPTER I

INTRODUCTION

Ministries have various methodologies implemented according to the areas in which they are located. Depending upon the geographical area, certain demands of ministry are needed after a problem is identified. Often ministries create numerous assistance programs and fall short in the attempt to satisfy the persons in need. Ministry in rural settings can be family oriented through generations of blood lines who “keep the church together.” In these settings, most family problems are kept within the inner circle of the home and are dealt with privately. In the areas of children and education, however, openness is welcomed due to the desire for children to succeed in receiving a quality education. The churches of St. Helena Island, SC attempt to address various needs of the community through food, clothing and paying utility bills. However, social needs are often left to the county and public agencies to render aid. Churches attempt to help in these areas but occasionally fall short due to limited resources. Instead of searching for the actual needs of persons who will benefit, choices are often trendy and superficial.

The book *Ministry Research Simplified*, informs us that “Ministry researchers often encounter too many problems at once or a problem too complex for

investigation.”¹ Although the ills of society cause ministries to establish diversified programming, the objective of the researcher is to support the necessity of a Christian school on St. Helena Is., South Carolina. After hearing members of New Life Deliverance Temple (NLDL) express disappointment with the Beaufort School system, a passion erupted with the hope to mold students to meet the challenges of intellectual and spiritual attainment.

Rural churches often broaden youth departments by establishing numerous recreational activities and minimal educational programs. The project of initiating a Christian School on St. Helena Island is a challenge due to the limited financial resources, teaching staff and the cooperation of the congregation. However, the need has presented itself as students who require assistance in education with a strong inclusion of Christian ethics. Another outcome desired is to write this project in a guideline format to assist in the community startup of a Christian educational school using meager resources but a magnanimous amount of faith and works.

In schools across our nation, it is reported that teachers are having difficulties teaching and children are not learning consistently due to the disrespect and disruptions in the public school setting. Our ministry has seen a decline in the craftsmanship of teaching as evidenced by the youth's report cards, behavior in Bible class settings, and lack of disrespect to peers and adults. Youth often bring in the attitude of their peers with whom they associate in the public school setting. These attitudes range from subtle

¹Thomson K. Mathew, *Ministry Research Simplified*, (Chicago, Illinois: Exploration Press, 2000), 1.

disobedience to outright defiance. As a result, in September 2007 the idea was generated to consider a formal Christian Education component within the ministry.

The motivation for this project began before my matriculation at the Interdenominational Theological Center. However, the vision to chart my journey to assist others in possibly bringing a Christian Education institution into fruition in other venues was encouraged by the ITC interview board before I was selected as a student. As the mission of classes unfolded, the scaffold began to form which included areas of theological, Biblical and empirical literature. These components substantiate the conceptual framework which will be the foundational principles for why New Life Christian Academy was established.

CHAPTER 2

MINISTRY CONTEXT

The Ministry Setting

The ministry is situated on St. Helena Island, a small community outside of Beaufort, South Carolina. This area is considered the 'Low Country' and the 'Sea Islands.' The term "Gullah" are African Americans, who speak a English-based Creole style language containing many African loanwords and significant influences from African languages in grammar and sentence structure. On St. Helena Island one can experience Gullah storytelling, cuisine, music, folk beliefs, crafts, farming and fishing traditions. These events exhibit strong influences from West and Central African cultures. The area is steeped in church history and many African Americans of the Island value the church as a place for blacks to exercise spiritual authority. In the 1800s, a Caucasian Baptist church on St. Helena Island known as "Brick Church" was bought by former slaves and served as a school for black children and special social services.

The island only had a few churches and had small prayer houses in the communities for Parishioners of the churches to meet during the week for fellowship. The modes of transportation were either walking, horse, or donkey and the prayer houses were used to maintain accountability and reserve travel for church services on Sunday. Since the initial church, numerous churches have sprung up on St. Helena Island but no Christian school has existed since the early 1800s.

The ministry setting in which the researcher serves was founded in 1988 and evolved from a Holiness denomination. The church was borne from a disagreement with the parent organization, resulting in the elders of the reformation locking the doors with chains and preventing the pastor and the congregation from entering into the building. The matter was heard before the Beaufort court system and the parent organization won the disagreement. The pastor and congregation worshipped in temporary locations until a permanent location were established.

The pastor, Fred Brown, had two churches which worshipped on different Sundays; one on first and third and the other on second and fourth of each month. Pastor Brown had an established church he founded in Beaufort. However, the congregation on St. Helena Island wished to remain separate and requested Pastor Brown to remain their Pastor. After a few years of worshipping in temporary facilities, the congregation purchased two acres of land on St. Helena Island and established New Life Deliverance Temple. In 1988, a church was built with hopes that Pastor Brown would combine both ministries (Beaufort and St. Helena Island) allowing all natural and spiritual resources to strengthen the ministerial mission. However, unrest between the Pastor and the St. Helena congregation emerged causing conflict, resulting in Pastor Brown resigning and committing to the ministry in Beaufort.

In 1990, while stationed at the Marine Corps Air Station in Beaufort, SC, my spouse and I were searching for a ministry and received an invitation to New Life Deliverance Temple. My first impression of the people was the dialect of their language which sounded Caribbean and this raised suspicions of differences in worship styles. Being new to the area, I was not familiar with St. Helena Island and when directions were

shared and it included a turn on a dirt road, suspicions worsened. Eventually we attended the service and found the fellowship vibrant and inviting. Soon thereafter, my spouse and I joined under 'watch care' (temporary membership) due to my tenure in the area as a U.S. Marine was for three years.

Many ministries viewed from the outside by a visitor or new inductee often seems problem free. However, as settlement into various entities of the inner workings began, it became obvious that, "All that glitters is not gold." Pastor Brown, who was the pastor at the time, had unrest with the St. Helena congregation and once the researcher began to work as a minister, the issue became visible. In the African-American setting of ministry, the Pastor normally is the leader and establishes the vision for the direction of the church. It was apparent at New Life Deliverance Temple that this motif was not a working program between the Pastor and Trustee members. After realizing a vote would be initiated by the Trustee board to maintain Brown as pastor, the researcher and his spouse quickly exited the fellowship because we were not accustomed to voting for spiritual leadership.

After a few months, the researcher was contacted by an elderly member of the church to return due to New Life Deliverance Temple not having a pastor. The researcher eventually returned because of the warm fellowship experienced from the congregation. The researcher was informed of the need for a pastor and that the church wished to include me as a candidate. The researcher adamantly protested due to not being adequately prepared for such a task and was soon to be leaving the area. They dismissed all the other candidates and actively pursued a twenty-eight year old novice minister. After much prayer and fasting, the researcher became the pastor in December 1990 until

April 1997. The researcher and the board members were constantly at odds and eventually the researcher reluctantly resigned from the position of pastor and relocated to another pastoral position in Winston Salem, NC and served there from January 2000 until July 2005.

A call was made by a New Life Deliverance Temple member in 2007, summoning the researcher to return to the ministry and assume the pastoral reins again. The researcher resumed pastorate in September 2007, with a renewed commitment to serve with purpose for growth, professional in presentation, and powerful in service.

The Ministry Issue

The New Life Christian Academy concept was borne out of listening to congregational frustrations with their children's education. During a midweek evening, in August 2010, persons from the community gathered to discuss the forming of a Christian School on St. Helena Island, SC. A diverse group was chosen which consisted of educators, parents, the Pastor's spouse and the Pastor, who was the facilitator of the group. These persons were chosen due to their direct and indirect concern for the educational achievements of the youth in the Beaufort County School system.

Mary Bolles, a member of New Life Deliverance Temple, began a home school in her residence for her four children. She was concerned for the educational welfare of her children and established an environment which challenged their minds to reach for greater aspirations. Mrs. Bolles home school program was initiated from a ministry named Community Church, located in Beaufort. This ministry advocated strongly against the ills of public schools and the poor outcomes observed in local students. The home school program she chose was the *A Beka* curriculum, which originated from *Bob Jones*

University, and is for Christian schools and Christian home schools. It is a solid program that offers a thorough, enjoyable, and highly teachable phonetic approach to reading.

Two members of the panel were current teachers at an elementary school in the Beaufort County School System. Due to their firsthand experiences within the parameters set by the school system, it was imperative to include their views to compare Christian educational setting to public school setting. One female was a teacher whose contract was not renewed due to a 'not so' favorable score, rated by her superiors. She was chosen to expound on the unfairness of the Beaufort County School system. The second female, who sent her missive by e-mail, had taught in the school system for over thirty years and retired. Though she could not be in attendance, a conversation ensued over the telephone, along with a well-written summation of her views. The Pastor's spouse is a Deaf Interpreter for the Deaf and Hard of Hearing population for the Beaufort County System. Her views represented the physically and mentally challenged and how they are disenfranchised from the benefits of a Christian School environment. One male was a parent whose child was enrolled in the Bolles home school program. He removed his 13 year old daughter from the public school system due to her failing grades and noncompliance with academic studies. Lastly, the facilitator is the Interdenominational Theological Center student, who is the founder of the Christian school, evolving out of the New Life Deliverance Temple Ministry.

The consensus was that the public education system is more concerned with children being pushed through than encouraged to excel. To maintain government funding, the failure rate is seen as acceptable and a marginal student will only receive the attention level that helps the school maintain its funding. By the time the student reaches

high school, he or she is so used to being advanced automatically, minimum effort is all that is exhibited. If the effort is not enough to maintain acceptable status, the student eventually drops out of school, enters into a barrage of mischief or increases the population through teen pregnancy.

The discussion centered on the disrespect experienced by those who are a part of the teaching profession. The children seemingly have no regard for proper etiquette when conversing with adults. The teachers are not supported by the school staff or the parents when it comes to the reprimanding of the child. They are on a timeframe and must churn out curriculums which are mechanical, leaving the teacher with the feeling of inadequacy and the child with less enthusiasm about learning. As I sat and listened, the forward momentum of formulating New Life Academy became even more of a reality. Hearing the teachers speak of provocative attire, loud boisterous behaviors, and listless looks of discontent motivated me to action.

The church in which the meeting was being conducted had a youth program which assisted in growth, Bible enhancement, and respect for peers and adults. Tangible incentives were issued to youths who performed in school and displayed overall improvement in behavior. This form of 'Christian Education' had no manual nor did the persons implementing the rewards have any formal training. These incentives were instituted into the child's life at early stages and it appeared to help shape and form preventive techniques for adverse behavior in the public school environment. The substantiation of this motif was the increase in tangible rewards to those who brought in report cards, displaying stellar grades and drastic behavioral improvement. These successes encouraged the possibilities of a Christian school for the children to be fully

indoctrinated with secular and spiritual education. In schools across our nation, it is reported that teachers are having difficulties teaching and children are not consistently learning due to disrespect and disruptions in the public school setting. Our ministry has noted a decline in the craftsmanship of teaching as seen in the youth's report cards, behavior in Bible class settings, and lack of disrespect to peers and adults. Youth often bring in the attitude of their peers with whom they associate in the public school setting. These attitudes range from subtle disobedience to outright defiance.

The topic introduced was the educational concerns within the community of St. Helena Island. Themes of discussion included: (a) the condition of our scholastic achievements in students in the school system, (b) the relationship between teacher, parent and student, (c) if objectives and goals are being set to meet the students need, and (d) the need for spirituality to be included in the student's scholarly aspirations. A particular opening quote from Ms. B. Washington stated, "There is no preparation in this curriculum for spiritual growth," meaning the curriculum of the public schools is normally geared toward preparing the individual to live and function in this world according to the standards that have been set by man to become a success by studying hard and applying oneself to ensure a bright future. Therefore, the basis of New Life Christian Academy was not only to instill educational thirst for higher quests in life, but the theme which threads through the course of curriculum which was to instill spiritual thirst, also.

The New Life Christian Academy was borne out of listening to the congregation's frustrations with their children's education. From the teachers aloofness about a student having difficulty in a particular subject to not having the continued spiritual awareness

taught in the home, New Life Academy evolved. As I opened the discussion, the tone was set to not view the facilitator as just the pastor, but more as an interviewer, in order for the true essence of this meeting to be accomplished.

The term 'Christian Education' was introduced with several meanings being defined by persons who worked within ministry and within the secular educational institutions. When described in the church arena, the results were Bible study, Sunday School, and other Christian centered learning entities. Christian education had also become synonymous with kindergarten through twelfth grade, being operated in the Christian church community. Though this appeared as a new era, secular education and religious education had paired for eons. The recent decline in the quality of public education had caused the increase of churches becoming more educationally oriented and geared towards teaching children holistically to include their body, mind and soul.

Topics introduced included the ideas that the separation of church and state does not allow the name of God to be mentioned in the classroom, prayer is now absent in secular schoolrooms, and Biblical reading has become obsolete. As I listened to the panel of concerned community citizens of St. Helena Island, my roles as a pastor and educator reinforced my belief to lead and offer spiritual alternatives to help with life's difficulties. The group expressed disappointment with the public school system's inability to ready students for challenges of intellectual and spiritual attainment. The conversation focused on whether the framework of Christianity would be beneficial in the early stages of educational forming. The consensus developed leaned towards the inclusion of God's existence into core subjects that will expose the learner to Biblical principles. The curriculum of the "Three Rs" would possess one more "R" which was religion. Questions

such as, “Will God intervene to help a student struggling with math, science or history?” and, “Will placing God’s story of creation in a classroom setting attempt to circumvent the need to learn theories of evolution and philosophical premises?” were included. The meeting concluded with aspirations and opportunities to experience the answers.

CHAPTER 3

CONCEPTUAL FRAMEWORK

Osmer points out "Much of the time, congregational leaders carry out the descriptive empirical task of practical theological interpretation along these lines, through informal information-gathering, careful listening, and looking more closely at patterns and relationships that are taken for granted."¹ Once the community's need for education within a religious setting was identified, the researcher clearly wanted to establish a school with the highest standards of the state and to infuse a theological, Biblical framework into the project. This desire to provide the children with the best fundamental education answered the root question: "Why establish a Christian School on St. Helena Island?" To understand the passion for this endeavor, a historical view of the origins of how education began on St. Helena Island and who primarily benefited would be required.

Historical Frame

Though New Life Christian Academy would like to boast the title as the first African-American Christian School on Saint Helena Island, the claim would be false representation. The Islands of St. Helena was inundated with slavery during the Civil War era and some ten thousand slaves populated around 80 percent of the island. These slaves were taken from the coasts of West Africa, stretching from the coastal areas of

¹ Richard Osmer, *Practical Theology* (Grand Rapids, Michigan: Wm. B. Erdmans Publishing Company, 2008), 5-6.

Senegal to Sierra Leone and Liberia. According to Joseph A. Opala, "The plantation owners were willing to pay higher prices for slaves from this area, and were almost certainly the largest group of slaves imported into South Carolina and Georgia during the eighteenth century."² These slaves were proficient in growing rice and the American Colonists needed African slaves who knew how to plant, harvest, and cultivate this valuable crop in the South Carolina/Georgia semitropical temperature.

The victory by the U.S. Navy's conquest of the Sea Islands of Beaufort District included St. Helena Island. This major turning point for the population was an event termed the 'Battle of Port Royal' which concluded on November 7, 1861. From this battle evolved the Port Royal Experiment, also called the Sea Island Experiment, as an early humanitarian effort to prepare former slaves of the South Carolina Sea Islands for inclusion as free citizens. However, the war did not set the captives totally free since the slaves remained as contraband of war and were placed under the jurisdiction of the U.S. Department of Treasury.

From the time the Africans were torn from their homelands on the African continent and introduced to slavery, the categories of chattel and property caused inferiority and devalued self-worth, which has even to this dispensation, is constantly being addressed by society. Because of the ownership by the government, recommended assistance was sent to the Sea Island area to prepare the slaves for emancipation. During the aftermath of the Civil War, partnerships began to form between the federal government and various philanthropic agencies to assist in establishing humanitarian enterprises among the Sea Islands blacks. According to The South Carolina Encyclopedia

² Opala, Joseph, *The Gullah*, (Freetown: Sierra Leone: United States Information Service, 1987), 2.

the slaves not only possessed farming skills but also "...notable among their achievements was the establishment of private freedmen's schools that continued a century and a half after the Port Royal Experiment ended."³ The emancipation of the Negroes continued to be orchestrated by the federal government and a young attorney from Boston named Edward L. Pierce, who had a strong antislavery conviction, was sent to the Sea Islands. Pierce was instrumental in supervising Negro soldiers as a Union officer during the Civil War. Pierce expressed his observation of the Negro and observed among them a widespread desire to learn to read. Therefore, Pierce was the most likely liaison to assist in the endeavor to answer the Negroes wish to "...most earnestly to learn to read and write and to have schools for their children."⁴

An important figure extremely instrumental in establishing a school for the St. Helena slaves was a woman who hailed from Philadelphia. Laura Towne, representing the Philadelphia Port Royal Relief Committee, traveled to the Sea Islands in April of 1862 and joined the Pierce headquarters on St. Helena Island. While the Civil War was still being fought, Towne implemented educational aspirations for the local slaves and began teaching students in one room on Oaks Plantation situated on St. Helena Island. Due to the rapid growth of the school, the classes moved into the Brick Baptist Church also situated on the island.

The growth continued when, in 1864 a prefabricated building was sent by the Freedmen's Association to house the students and thus began Penn School, named primarily because of the founders being from Pennsylvania and for the founder of their

³ Walter B. Edgar, *South Carolina Sesquicentennial History and Education*. (Columbia, South Carolina: University of South Carolina Press, 2006), 1

⁴ Willie Lee Rose, *Rehearsal For Reconstruction*, (London: England: Oxford University Press, 1964), 29.

home state, William Penn. Though Penn School was the central educational institution for St. Helena Island, various school rooms were placed in different areas of the Sea Islands. Rose reported, "By the end of 1862, more than 1,700 children were attending school on St. Helena, Ladies, and Port Royal Islands alone."⁵ The conquered territories of some farm land were classified as "school farms" allowing the profit from the sale of land to be applied to educating the newly freed slave, which was declared in a Presidential proclamation on January 1, 1863. Teachers would be allowed to lease the land without paying, providing they lived on the plantation and taught the children of their plantation districts. In 1866, this idea was dissolved by Congress and the monies from selling the land would be invested in United State bonds, "...to be appropriated to the support of schools, without distinction of color or race, on the islands in the parishes of Saint Helena and Saint Luke."⁶ Eventually the various school rooms on the farm lands of St. Helena Island were merged into Penn School and the education of the Sea Island slaves evolved.

The founders of the Penn School were missionaries who implemented Christianity into the educational curriculum. Miss Laura Matilda Towne was charged by the Port Royal Relief Committee to "...strive to teach the Negroes the rudimentary arts of civilized life and to instruct them in the elements of an English education and the simple truths of the Bible divested as much as possible of all sectarian bias."⁷ Religion was vital to the Negro and was the central fact in their lives, therefore, the missionaries would attempt to add a more sophisticated manner in worshipping God. One of the teaching missionaries, a

⁵ Ibid., 230.

⁶ Guion Griffis Johnson, *A Social History of the Sea Island* (Chapel Hill, NC: The University of North Carolina Press, 1930), 182.

⁷ Rose, *Rehearsal For Reconstruction*, 76.

young Negro woman named Charlotte L. Forten, raised in Philadelphia during the antebellum days, hailed from a generation of pioneers who were educated in wealth, idealism and determination. Forten's preparation of reading with a catholic taste, embraced everything from the classics to sentimental poetry and she attended lectures avidly, listened to music recitals of wandering artists, and was well bred during the Victorian era.

At sixteen, Forten was heavily indoctrinated through her grandfather and father concerning the abolitionist movement. Ray Allen Billington writes concerning Charlotte's father "As a young man he frequently addressed antislavery meetings; as a father he kept his daughter at home rather than allow her to attend the segregated schools of Philadelphia."⁸ Forten was motivated to improve the personhood of the Negro and believed if they could gain cultural advantage the possibilities of equality within the races would be attainable. The teachings awoke a thirst in Forten at 25 years old to search for greater opportunities and she made a monumental decision to aid in the Port Royal Experiment.

By 1862, citizens of several northern cities had formed organizations to support the Port Royal Experiment, and soon scores of missionaries, whether as school teachers or plantation managers, began arriving on the Sea Islands. *Yankee Missionaries in the South* points out, "Using the schoolroom to sermonize on proper civilized behavior, the northern teachers infused the Yankee virtues of order, industry, and thrift with a spiritual

⁸ Ray Allen Billington, *The Journal of Charlotte L. Forten* (New York, New York: The Dryden Press, Inc., 1953), 20.

meaning, insisting always that moral behavior was an outward sign of grace.”⁹ Ms. Towne, along with her missionary companion Ellen Murray, began to first teach life skills as masters during slavery had reduced the state of the Negro to little above animals. Townes assisted in areas from medical attention to religion, but her New England upbringing eventually evoked her to teach education to the Negro.

As the school began to take shape, the school selected orthodox classical education for the elementary grades. The furniture and equipment to learn consisted of “blackboards, charts, maps and in most cases provided the pupils with books and slates.”¹⁰ Ms. Towne presented the Penn School with a fine brass bell patterned after the one in Independence Hall with an inscription of “Proclaim Liberty.” The school grew so rapidly that in 1863, “the Pennsylvania Freedmen’s Association sent down by boat a three-room frame building, ready-built, which was the first school house in the South constructed for the use of the freedmen.”¹¹

Towne’s school prospered but as the relief societies disbanded so did the financial support. For the following forty years, the school was responsible for developing cohesiveness within the island of St. Helena, but the downside of the cultural training was the abandonment of their African heritage. In 1866, the establishments of schools by church parishes were for children of all caste and race categories. Through the sale of farms and land, the benevolent societies located in Pennsylvania raised approximately \$68,000 dollars to keep teachers employed at Penn School until about 1872.

⁹ Elizabeth Jacoway, *Yankee Missionaries in the South The Rebirth of Penn School* (Baton Rouge, Louisiana: Louisiana State University Press, 1980), 26.

¹⁰ Johnson, *A Social History Of The Sea Islands*, 212.

¹¹ Jacoway, *Yankee Missionaries in the South The Rebirth of Penn School*, 30.

By 1874, the South Carolina state school system established public schools which were inadequate and according to Johnson, "There was never sufficient funds to equip them properly and no money whatever to provide the pupils with books and slates, and the pupils themselves had no ready money with which to buy them."¹² Sadly to say, despite the efforts of the superintendents, teachers, and missionaries, the Penn School's influence touched only a small portion of the total population, and the great majority of the island blacks remained beyond the reach of the Towne and Murray. Early in 1900, Laura Towne became deathly ill and sought help to prevent closing of Penn School. Towne summoned Hollis Burke Frissell, the principal of the Hampton Institute in Hampton Virginia, who believed St. Helena Island would be an ideal laboratory for testing ideologies and methodologies concerning the Negro. Frissell believed that schools like Hampton Institute "...would help people realize that under proper conditions, the Negro can be fitted for Christian citizenship."¹³ As Frissell was taken to St. Helena Island, he observed there were no bridges from the mainland of Beaufort to the island. The isolation of the island was more beneficial to the Negro because shielding from the late nineteenth-century race relations allowed the Negro to remain untouched by brutality and unfair treatment. Jacoway points out "Here, then was an unparalleled opportunity for an experiment to see what the blacks could do when led to develop themselves under favorable circumstances."¹⁴

Hampton Institute had birthed other small black schools across the South, such as Tuskegee and the Calhoun Colored School. Though the other schools had their

¹² Jacoway, *Yankee Missionaries in the South The Rebirth of Penn School*, 33.

¹³ Jacoway, *Yankee Missionaries in the South The Rebirth of Penn School*, 33.

¹⁴ *Ibid.*, 34.

educational possibilities, Penn School had a unique setting of isolation, pure African blood, and landownership due to the slave masters abandoning the land after the Civil War. After assuring Towne of the future of Penn School, Frissell returned to Hampton to begin formulating the structure for the school's new direction. The establishment of trustees was first on the agenda, followed by the school's incorporation, and last, seeking for a person of color from the Hampton graduates to help manage the new rising Penn School. However, Frissell's desire changed from the educational foundation set by Townes and he began to move toward the improvement of agricultural practices and to help the state public school system. The school chartered, incorporated and was assigned a new name which was "Penn Normal, Industrial and Agricultural School" under South Carolina state law.¹⁵

Townes and Murray sat on the trustee board until their deaths but did not have any influence or say in the new agricultural and industrial direction of the school. The tenor of the school was to teach the Negro to support himself and improve his living conditions, not to improve his intellect. Jacoway explains the Negro must be "...oriented to rural needs, concerned with rural problems, seeking at every juncture to cultivate a love of agriculture and the land."¹⁶ The attitude of the school was to upgrade the Negro to a farming or peasant class until these former slaves were capable of full cohabitation in the political and social ranks within the American system. This new experiment by Frissell and the Penn School principals hoped to accomplish the fusing of Christianity and democracy to where "...they would seek to restore the health of the body politic by

¹⁵Ibid., 38.

¹⁶Ibid., 44.

nurturing the soul; they would 'uplift' black Americans and thereby contribute to creating the Kingdom of Heaven on earth."¹⁷

Over the years, Penn School gained great headway as new industrial techniques were introduced but the emphasis on scholastic learning in the classroom waned. In 1944, the school had grades 1-6 which was devoted to developing foundational academic skills, grades 7-8 provided a period of exploration, discovery, and evaluation through proper tests and measurement, and grades 9-12 which prepared the student for a trade or profession for which nature had best fitted for him.¹⁸ Penn School was being established as a modern, private school which enforced high academic standards and it also helped improve life on St. Helena Island. Penn School began under Towne as a free education but in the 1940s fees had been established to purchase equipment and to cover salaries and campus expenses. Along with Penn Center elevating, so was the public school system, providing all grades in the city of Beaufort and on St. Helena Island.

The Penn School's mission was reevaluated in 1948 and the result was to turn the educational function over to the Beaufort County Board of Education, assigning Penn School to concentrate on social service programs due to the ever-changing dynamics of the community. Eventually, the young people of St. Helena Island began to exodus into cities which offered better education and opportunities. *Yankee Missionaries in the South* reiterates by pointing out "...it was never able to create either an economic program or a community program that could compete with the opportunities or the excitement of the cities."¹⁹

¹⁷Ibid., 45-46.

¹⁸Jacoway, *Yankee Missionaries in the South The Rebirth of Penn School*, 3.

¹⁹Ibid., 262.

Theological Frame

The term paradigm is an example that serves as a pattern or model for something, especially one that forms the basis of a methodology or theory. The paradigm for mission explained by Bosch is a culmination of activities which traditionally is: (a) propagation of the faith, (b) expansion of the reign of God, (c) conversion of the heathen, and (d) the founding of new churches.²⁰ The mission task always includes sending out of persons into geographical areas for proselytizing and medical missions. As Bosch points out, until the 1950s, missions had a fairly circumscribed set of meanings, which were essentially sending someone into a foreign territory or the non-Christian world to inundate that area with the gospel, hoping to win.

During a particular United States Presidential era, the motto of “No child left behind” permeated within the educational structure. In the same vein of the conversion of Saul to Paul, it is apparent God intended for the Gentiles to not be left behind. Paul, during his Damascus Road experience, was told by Jesus that he would be sent to the Gentiles, “...to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.”²¹ Paul, who had a strong pedigree of the Jewish culture, would be subjected to render service to the Gentiles, a challenge to Paul’s core being.

The writer Luke, obviously a Gentile believer, writes differently from his Biblical New Testament colleagues because he links the Holy Spirit with mission. Luke is a

²⁰David Bosch, *Transforming Mission*, (Maryknoll, New York: Orbis Books, 2007), 1.

²¹*Ibid.*, 117.

strong proponent of the Holy Spirit being the active agent, thrusting persons into the field of missions. Luke points to the Spirit in baptism, Pentecostal outpouring in Jerusalem, and not only initiating the mission but the Spirit also guides the missionaries about where they should go and how they should proceed. Bosch points out the missionaries are not to execute their own plans but to wait on the Spirit to direct them.²² Not only does the Spirit direct but exudes power to speak boldly, withstand adverse conditions, and be utilized in physical healings.

Another New Testament Paradigm is "Matthew: Mission as Disciple Making." Matthew's conclusion in Matthew 28:20 is tagged 'The Great Commission' which Bosch extracts three terms; make disciples, baptize, and teach. To become a disciple, one has to decide and submit to God's will. Matthew broadens the discipleship to include "all nations." Though Matthew is often accused of being discriminatory to the Jews by excluding them in the Great Commission due to their conduct, Bosch believes this is a misinterpretation and the Jews are included among 'all the nations.' Matthew uses the terms teach verses preaching. Bosch points out that Jesus never "preaches" to his disciples. To them, he teaches and similarly in the synagogues, Jesus' never "preaches" to the believers, he always "teaches." Utilizing the words "teaching" and "observe" to develop discipleship has an impact on the seriousness of being developed and then helping to develop. Teaching the Law was to submit to the teachings as revealed in Jesus' ministry and teaching. As Bosch reiterates, those made disciples and baptized by Christ's messengers are to follow Jesus just as the original eleven followed.²³

²²Ibid., 114.

²³Ibid., 67.

The ministry setting which I am a part of is interwoven with both chosen New Testament paradigms. I believe my being sent back to St. Helena Island parallels with Saul turned Paul being sent to a Gentile nation to proclaim Christ. My “conversion” of hearing the voice of Christ saying, “Stop fighting and return to Beaufort, SC,” was a humbling experience because I thought I was already doing what God wanted me to do. Just like Paul, he too, believed he was following God’s plan by crucifying Christians. However, the other paradigm chosen is more prevalent to the present day situation of my “critical incident of significance.”

My area of ministry is an place where persons share stories from the past and these are handed down in an oral tradition. I recall speaking with a native historian concerning how he and his spouse received the “Holy Spirit.” They both were assigned a “teacher,” one who would lead them along their initial spiritual journey. The “teacher” would also teach them how to seek for the Holy Spirit, instill lessons they had learned from their teacher, and interpret any dreams the candidates might have during this process. Through these actions, the candidates would become disciples and then in return make more disciples. I see the New Life Christian Academy following the same principles: (a) our teachers helping our children along their journey, (b) the teacher instilling in them how to seek for knowledge and understanding, and (c) interpreting dreams of excelling and teaching them how to desire greater achievements in life.

The Great Commission noted in Matthew’s gospel is a broad perspective of the Christian faith. I also believe it is a strong mandate for the educational environment. New Life Christian Academy will make disciples (becoming believers of what is being taught), baptizing (submerging the disciples into intellectual challenges), and teaching all

nations (eventually sending the students out to various venues to teach what they learned).

Biblical Frame

Recorded in the book of Daniel is a story of the children of Israel being taken captive by King Nebuchadnezzar and transported to Babylon. The King made a request for the best of the children of Israel. These selected young men were to possess no physical defects, be handsome, show aptitude for all avenues of learning, be well informed, quick to understand, and qualified to work in the palace. The four males from the tribe of Judah were pitted against the king's stable of aspiring princes. A contest was initiated and the young men of Israel denied themselves the privilege of dining at the king's sumptuous food table and decided to increase their mental strength through vegetables, water and constant contact with God. The result of their dedication yielded knowledge, literature, learning, and the understanding of spiritual visions. God is not obsolete when learning the wonders of the universe, since it is He who framed the worlds.

A very important moment in history at the forefront during the formation of Daniel is the Maccabean revolt. This is a period when Jews were being fiercely persecuted by the forces of Syria. Overarching themes are present in the first chapter of Daniel paralleling the revolt with courage and maintaining true to Jewish values. Daniel 1:1-21 begins with the story of imprisonment, influence, and integrity. Though Daniel reports a capture of Jerusalem by Nebuchadnezzar in the third year of Jehoiakim's reign, it is unknown whether the city was conquered while he was on the throne. The confusion is acclaimed due to the using a reference from II Chronicles 36:5-8 and not the historical

records of Second Kings. However, the utilization shows four young Israelites exiled to the foreign land of Babylonia.

The second verse states, "The Lord let King Jehoiakim of Judah fall into his power, as well as some of the vessels of the house of God. These he brought to the land of Shinar, and placed the vessels in the treasury of his gods."²⁴ The exile of the Israelites did not portray a violent takeover but the Lord's intervention of providential purpose caused imprisonment. It appeared God aided the captors by removing protection and allowing the capture of an entire nation. The enemy does not appear to torture or terrorize but began selection of their prisoners of war for possible training and service. The four young men were inducted into a program which only the noble and royal prisoners were considered. The qualifications were such that the chosen male prisoner must possess noble ancestry, be without blemish, handsome, skillful in wisdom, endowed with knowledge, understanding in learning, and competent to serve the king. The candidates were privileged to eat royal rations of food and wine. As a prisoner of war, if the esteemed qualifications were met, one could live rather comfortably in a foreign land. If the initial inspection of the candidates proved admirable, those selected would further study letters and Chaldean language for three years. The term Chaldean was a name with identity and status. *The Interpreter's Bible* acknowledged the term for a people who appeared in southern Babylonia and meant a secondary name for a class of professional wise men.²⁵

²⁴Arthur Jeffery, *The Interpreter's Bible-The Book of Daniel*, (Nashville, Tennessee: Abingdon Press, 1962), 366.

²⁵*Ibid.*, 366.

Daniel 1:6 identifies the four young men; however, they do not appear to be alone in this venture for the scripture points out, "Among them were Daniel, Hananiah, Mishael, and Azariah." *The New Oxford Annotated Bible (NRSV)* explained the Jewish names contained "el," meaning "Jewish God" and the new Chaldean names given referred to the Babylonian god Bel.²⁶ Eventually, the young Israelites' Hebrew names were changed to Chaldean labels by the captors to fit the foreign environment of which they were a part. The scenario of Daniel and the three lads befits this statement from an unknown source, "You can take the person out of _____, but you can't take the _____ out of the person." The blanks are filled in according to what or where the person is taken. The lads were taken out of their *Jewish environment* but their *Jewish environment* could not be extracted from them. Apparently, the influential offer for free room and board, a new identity, and prestige did not sway Daniel, who refused to defile himself with palace delicacies. Daniel presented a challenge to the palace master and he requested to not be served the king's rations but only vegetables and water. The palace master was afraid if the young men were to deteriorate, the king would annihilate them.

The dietary problem was exhibited in the second century during the Maccabean revolt as the Jewish faith was being tested through maintained loyalty to the dietary restrictions of the law. Jewish kosher food was not always readily available in foreign lands or strange lands. The consumption of non-kosher food by Orthodox Jews was as bad as idolatry. Daniel persuaded the guard to allow ten days of the challenge and an examination afterwards. If after ten days the competition was not favorable, Daniel 1:13

²⁶Michael D. Coogan, Marc Z. Brettler, Carol A. Newsom, and Pheme Perkins, *The New Oxford Annotated Bible - Third Edition with the Apocryphal/Deuterocanonical Books (NRSV)*, (New York New York: Oxford University Press, 1989), 1254.

pointed out, "You can then compare our appearance with the appearance of the young men who eat the royal rations, and deal with your servants according to what you observe."²⁷ Daniel exhibited confidence not only for himself but the three friends and after ten days the results were favorable for them.

Daniel 1:17 reinforces Daniel's ten-day menu by claiming, "To these four young men God gave knowledge and skill in every aspect of literature and wisdom; Daniel also had insight into all visions and dreams."²⁸ The sacrifice ultimately yielded positive results and gave Daniel an extra gift of interpretation which does appear to be shared with his friends. The four men were presented to the King. The appearance of the four men was exemplary and their understanding regarding matters of wisdom and matters presented were answered. The result of the vegetable and water diet was an increase of ten times better than all the magicians and enchanters in the entire Chaldean Kingdom.

Though various commentaries propose this story as a folk tale, the success of Daniel and his friends were more than a charming story. Howie points out, "To these youths who had been loyal God gave the blessings not only of good health but of wisdom and learning beyond their contemporaries."²⁹ The author seemingly presented Daniel and his friends in a manner to encourage exiled Jews who might feel abandoned in a foreign land. The integrity of these young men fared through Jewish identities being taken and non-Jewish influences being offered from a foreign entity. Towner shares, "The writings

²⁷Harold W. Attridge and Wayne A. Meeks, *The HarperCollins Study Bible* (New York New York: HarperCollins Publisher, 2006), 1170.

²⁸*Ibid.*, 1171.

²⁹Carl G. Howie, *The Layman's Bible Commentary-The Book of Daniel*, (Richmond, Virginia: John Knox Press, 1968), 101.

assimilate the characters in Daniel 1 as Torah-true Jews, displaying noble illustrations of what unswerving loyalty to the covenant with Jehovah can mean.”³⁰

As a leader in ministry often times makes decision with and without the counsel of other voices. Daniel 1:12 makes the statement of “Please test your servants for ten days, Let us be given vegetables to eat and water drink.”³¹ Daniel apparently made a decision for the team without discussion or even a vote. The setting in which the researcher pastors often allows him the latitude and flexibility to make critical spiritual decisions. The congregation believes the spirituality of the leader should be that when the leader decides for all, it is a God-motivated decision. Ministry in the twenty-first century has many dynamics which require many decisions. From what type of ministry effects youth and infants, to the married and divorced, to the seniors and widows, correct leadership is expected to satisfy these needs.

The Book of Daniel, written in an era where Hellenization was spreading, caused the Jewish people to either conform or rebel. The introduction of this new manner of life style brought stadiums, gymnasiums, fashions and established major influences of religious ideas and values. These modern conveniences threatened the sanctity of the Jewish religious piety. The text in the Book of Daniel showed that it was just not the cultural differences that caused unrest among the Jews but violations by the Hellenizers of the laws and rituals steeped in Jewish ritual customs. According to *The Interpreter's Bible*, Antiochus Epiphanes, believing he was Zeus incarnate, agreed to sell the office of high priest to the highest bidder, which struck horror and revulsion into the Jewish hearts

³⁰Towner, *Interpretation* (Atlanta, Georgia: John Knox Press, 1973), 6.

³¹Howie, *The Layman's Bible Commentary-The Book of Daniel*, 101.

and minds.³² The theological assessment of Daniel 1 reaffirms the trustworthiness of God, even in the remote and difficult circumstances. Towner explains: "A Jew who is true to his heritage and his God can make it big in Babylon, but the credit lies not so much with his refusal of the fancy lunches and the fat expense accounts of the day as with God's ability to give Daniel favor and compassion in the sight of the chief of the eunuchs."³³

The ministry I serve expects positive spiritual results from worship, paying tithes, attending services and they worship with hopes of pleasing God by living a Christian life. However, people crying for immediate deliverance or escape from the hardship is not always the result experienced. Amongst the many hardships Christians and Jews have experienced are the gas chambers at Auschwitz to Nazi Germany to China and Latin America. If Daniel's request was not honored, would that mean God's favor was not on his life? This particular text can aid or hamper Christians. If the total text of Daniel 1 is not understood decisions will be made and the results expected will be such as Daniel received, due to his stand against compromise.

Daniel 1 shows the four men's ethics concerning commitment to Jewish dietary laws being challenged. The opportunity to excel and be accepted by society is not always afforded without a price. Often the price is not worth the ethical downfall that accompanies bad decisions. Initially, the offers from the king appear delectable and harmless. Societal offers of opportunities are presented in Christendom but decisions are sometimes made without prayer, counsel, and pondering long term repercussions. Daniel's response to the request is an excellent model to adopt. Not all decisions in

³²Howie, *The Layman's Bible*, 93.

³³Towner, *Interpretation*, 9.

ministry should be made hastily, but thoroughly meditated upon. The text does not explain why ten days were chosen by Daniel for the results of the special diet but an expectation of God intervention followed his actions. Instructing Christians to wait on the Lord involves how to avoid distractions, deterrence, and divisions.

Dr. William Damon, a Professor of Education at the Stanford University of School of Education comments "Schooling also can play an invaluable role in the shaping of children's character; in today's world, it may be a central role."³⁴ The term schooling is defined as "Instruction or training given at school and education from experience or exposure."³⁵ Daniel 1 portrayed four men who apparently experienced 'schooling' from an entity which was unknown. However, when faced with challenges while in captivity they maintained schooling equilibrium. The inspiration received to begin a Christian school at NLDT involved the term schooling, which began in the youth program. The construction of the program involved spiritual growth through Biblical enhancement, respect for peers and adults. The combination of spirituality and education encouraged the possibilities of a Christian school for the children to be introduced to scholastic and spiritual education.

Scholastic education includes effective reading, writing, public speaking, history, literature, science, mathematics, music and art. Spiritual education has Biblical training and life skills which aids in decision making and life skills. Dr. Damon has noted a decline in the moral atmosphere of the school system and the principal problem is the

³⁴Harry S. Dent, *Teaching Jack Jill: Right vs. Wrong In The Homes Schools*, (West Columbia, South Carolina:Wentworth Printing Corporation, 1996), 61.

³⁵Robert B. Costello, Kaethe Ellis, and Marion Severynse, *The American Heritage College Dictionary*, (Boston, Massachusetts: Houghton Mifflin Company, 1993), 1220.

adverse conduct of the students, casting light on teachers who hold high academic and moral standards.³⁶

The text selected shows the description of the lads needed by the foreign captors were "...young men with no physical defect and handsome; versed in every branch of wisdom, endowed with knowledge and insight...."³⁷ These four young men of Hebrew nationality were captured and transported as prisoners to serve in a strange land. The text parallels the setting in which NLDT's New Life Christian Academy (NLCA) is operating. The history of the setting begins with an African people mixed with French and Creole being transported as slaves to South Carolina. The Gullahs were sold onto St. Helena Island and an attempt was made to cause the native heritage to dissipate. The slave masters were training the African to embrace a subservient and docile nature. The parallel of the four Hebrew young men, the Gullah heritage and the purpose of choosing this Biblical material assists in establishing the foundational principles for the Christian school.

The young men were taken from their native land and were forced to embrace the foreign Babylonian surroundings and culture. To exacerbate the negative situation, the young men's Hebrew names were changed to Babylonian titles to impose new directions and futures onto their lives. Our society promotes a youth culture of insatiable living and the dilution of spiritual ethics causing a decline of achievement, particularly in the public educational venue. The twenty-first century youths are concerned with acceptable street names, labels, social networks and titles. Cultural derogatory vernaculars categorize youth and are introduced by society and peers. Daniel and his three colleagues were

³⁶Dent, *Teaching Jack Jill: Right vs. Wrong In The Homes Schools*, 62

³⁷Attridge and Meeks, *The HarperCollins Study Bible*, 1170.

challenged to embrace a Chaldean culture and accept a god they did not worship. Instead of submerging themselves by accepting sumptuous dainties of indulgence, the young men used intelligence through a contest of wills.

After the presentation of the king's offer, Daniel made the request to maintain a diet of vegetables and water for ten days. The ability to refuse luxury at such a time demanded discipline and determination. Similarly, NLCA's mandate is to share the systems of beliefs required to stand strong in the midst of temptations which are: (a) to study, (b) prepare for the future, and (c) to make oneself educationally and spiritually attuned. Without education in modernistic society, survival is difficult.

Jewish dietary customs had specific requirements and it is quite certain while Daniel was in captivity the food would not have been prepared according to Jewish dietary laws. After ten days, the young men appeared better and fatter than all the young men who had been eating the royal rations. The text also recorded that Daniel received the ability to interpret all visions and dreams. Eating vegetables and drinking water may have resulted in healthier physical outcomes for the young men, but to obtain educational and scholastic achievement, studying must be emphasized.

The text opens up many avenues of interpretation to aid in excelling. After the ten days were finished, the young men received knowledge and skill in every aspect of literature and wisdom. The author gave credit to God regarding the skills received. The text can almost lead one to believe if a person follows the "Daniel's Diet," they can feel healthier, look better, and have their knowledge base broadened. Daniel 1:20 stated that the ten day sacrifice increased their worth "ten times" beyond all the magicians and

enchanters in his whole kingdom.³⁸ Since the text does not share what else the four young men involved themselves with during the ten days, New Life Christian Academy uses Biblical resourcefulness and teaches the possibility of the young men pouring over Chaldean literature, preparing for the future.

The mission statement for NLCA is “to educate and challenge students in the mental, physical and spiritual realms to become royal ambassadors for Christianity so that society will embrace salvation.” This statement parallels the Biblical text because the four young men became royal ambassadors in a foreign society. NLCA’s goal is for the students to survive and conquer in environments that are not familiar, similar to the four young men in Daniel. Towner proclaims an adoptable theme of focus which states “...to live vigorously, carry your trust into the very heartland of your oppressors, with God’s help beat them at their own games of wisdom and understanding, contribute significantly to the safety of your people, and glorify God in your faithfulness.”³⁹

Empirical Frame: Christian Schools

To begin or entertain the possibilities of a Christian school with educational curricula contains initial components that must be thought through in order for the school to come into fruition. The question of why develop a Christian School when public education is available and free had to be answered. Historically, the earliest schools in America were religious in character, instituting the Bible as the foundation of the curriculum and taught academic subjects from the framework of a Christian interpretation

³⁸Attridge and Meeks, *The HarperCollins Study Bible*, 1171.

³⁹Towner, *Interpretation*, 28.

of Scripture.⁴⁰ The “Old Deluder Satan Law” was one of America’s first education acts, passed in Massachusetts in 1647, and it required towns with populations of 50 or more families to provide an elementary school for reading and writing, which included Biblical reading. Towns with 100 or more families were required to have grammar schools. The Puritans in New England were the motivating factor for children to read and study the Bible to ward off evil temptations. Therefore, it was seen as imperative for the religious setting to be included in the children’s grammar school curriculum.

As education for children began to grow throughout the country, religion in schools was not as prevalent in society and public education began to form. In the 1800s, the Board of Education was established and several religious leaders were against the idea of an education directed by the state. A religious leader of the 1800s believed “I am sure as I am of the fact of Christ’s reign that a comprehensive and centralized system of national education, separated from religion, as is now commonly proposed, will prove the most appalling enginery for the propagation of anti-Christian and atheistic unbelief, and of anti-social nihilistic ethics, individual, social and political, which this sin-rent world has ever seen....”⁴¹

Public education began to decline as theories of evolution and humanism were taking root in the public school system. Charles Darwin, an evolutionist, suggested that life was processing from a lower state to a higher one, from simplicity to complexity, from lesser value to greater. John Dewey made these theories applicable to aspects of child learning and theories of learning. Dewey was the head of the Education Department

⁴⁰James Deuink and Carl Herbster, *Effective School Management*, (Greenville, South Carolina: Bob Jones University Press, 1986) 1.

⁴¹*Ibid.*, 6.

at Columbia University during the early 1900s and utilized this position to influence the nation's public school educators. Dewey was indirectly influenced by Darwin and it is seen through this quote:

The one thing needful is that we recognize that moral principles are real in the same sense in which other forces are real; that they are inherent in community life, and in the running machinery of the individual. If we can secure a genuine faith in this fact, we shall have secure, the only condition which is finally necessary in order to get from our educational system all the effectiveness there is in it. The teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with ethical life.⁴²

After ages of debate whether Christianity should remain prevalent in public schools, the Supreme Court decision of the 1960s excluded prayer and Bible reading in public schools, which resulted in conservative Christians acting to address these drastic changes in American educational institutions. Religious expressions such as religiously oriented holiday celebrations, scenes of Christmas Christianity themes and plays or programs with religious motifs were being challenged in court. At the prevalence of bolder teaching that was less Bible based conduct and discipline declined, and parents who held true to keeping Christian morals in the public school system became alarmed and began to seek alternatives. Christian parents turned to pastors in churches and began founding Christian schools. The problem arose regarding students leaving a structured educational environment and entering a Christian environment which led to situations where "...many of those schools were started and supported by well-meaning Christian people solely to escape the evils of public education."⁴³

⁴²Ibid., 7.

⁴³Ibid., 8.

The objective for Christian schools should not be to create the next Pastor, Deacon or Evangelist but to have the freedom to share Biblical principles in a setting which is conducive for learning secular curriculums, also. Though some believe Christian school settings shield students from drug abuse, poor academics, poor discipline, and immoral behavior conduct, they do not. Students of Christian schools are in worldly settings but the hope of the teachers and staff is that what is learned in the Christian school setting becomes applicable when morally challenged. The Bible refers to teaching children early in their upbringing regarding the knowledge of religion. Deuteronomy 6:4-7 records:

- 4) Hear, O Israel: The Lord our God is one Lord:
- 5) And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.
- 6) And these words, which I command thee this day, shall be in thine heart.
- 7) And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”⁴⁴

The Title of Christian is not Enough

The teachings of basic moral and religious behaviors are the responsibility of parents; however, venues such as Christian schools and churches should possess a sense of responsibility, also. The burden of Christian education is not solely on the Christian educational institution due to the differences between Christian education and Christian schools. Christian education is the process of developing principles within the student so they will be able to soundly decide which moral direction is correct when

⁴⁴Ronald Beers, General Editor, *Life Application Study Bible King James Version*, (Carol Stream, Illinois: Tyndale House Publishers, 2004), 261.

challenged. A Christian school setting offers the same curriculum as a public school but there are no restrictions or inhibitions to prayer, the reading of scripture, or sharing the Christian faith. A Christian institution should not be formed as a remedy to teen pregnancies or drug abuse in public school settings or other maladies. A Christian school should be formed because of a conviction and a need by the Pastor or an educator who desires an environment to freely share secular education in a Christian setting.

The proposal of a school on St. Helena Island resonated within the community in 2007 and the idea became a reality in August 2010. In the city of Beaufort, Christian schools are limited in number and even fewer exist in the outlying areas. On St. Helena Island, there had not been a Christian school since the closing of Penn School where culture and Christianity intersected and was taught. Over the years the culture of St. Helena Island had become inundated with societal issues such as increased youth malfeasance behaviors. Though the churches and the one elementary school attempted to offer alternatives in the area of recreational activities, the deeper issues (in the researcher's thought processes) were not being addressed.

There are several Christian schools in Beaufort County and the researcher began to seek out models to aid in his research to initiate one on St. Helena Island. The first visit was to a structured professional Christian school on Hilton Head Island. The attempts to contact via phone and personal visitation to meet with the principal or a staff person who could provide helpful information were futile. The Christian banner of "...love one to another or helping when a Christian is in need" was not felt from the receptionist at the desk nor the person who took the message over the phone. The book, *Effective School Management*, points out "Christian education and the Christian School are not the

same.”⁴⁵ It appeared the school possessed educational strengths due to the enormous size in student numbers and monetary budget but it did not have a welcoming Christian atmosphere. The goal was to find an overwhelmingly peaceful and inviting Christian school where the invitation would be heart felt.

The ability to locate a Christian School with the attributes of Christian warmth was found in the city of Port Royal, a municipal city within Beaufort County. The Mary Speaks Academy was an African-American Christian school of academics founded by the late Mary Speaks and was continued by her daughter, Vernell Speaks-Stewart, who was the principal. I was allowed to shadow the classes which were conducted in an orderly manner. Although the site was limited in space, each area contained appropriate educational equipment (computers, books, furniture). Principal Speaks-Stewart was not apprehensive in sharing information and this researcher eagerly asked questions and was encouraged by observing the teacher and student interactions.

After several visits, the researcher was informed of the possible closing of the school due to personal health issues of the principal. It was at this time, Principal Speaks-Stewart strongly advised beginning the foundational preparation for NLCA in order for the students at her facility to have an opportunity to continue their Christian education. The graciousness of the principal was of the Christian motif of helping your fellow-servant and she encouraged the researcher's aspiration to establish a school. Mary Speaks Academy was a beacon of education which epitomized the character of Christ through invitation, information and inspiration.

Social Framework

⁴⁵ James Deuink, and Carl Herbster, *Effective School Management*, (Greenville, South Carolina: Bob Jones University Press, 1986), 12.

A news commentary by John Stossel, entitled "Stupid in America," reported a young 18-year-old in South Carolina in the twelfth grade still struggling to read a single sentence in a first-grade level book.⁴⁶ Although the educational public school system had spent nearly \$100,000 on him over 12 years, he still couldn't read. The young man was sent to a private learning center to see if teachers there could teach him to read when the South Carolina public schools failed to do so. Using computers and workbooks, the student's reading went up two grade levels after just 72 hours of instruction. This situation and the failure of other students within the South Carolina school system was the backdrop of why another scholastic opportunity to implement a Christian education institution was being presented.

The only school in proximity is St. Helena Island Elementary School, which offers pre-kindergarten through fifth grade curriculum. There is also an elementary school, Lady's Island Elementary School, which is approximately 10 miles from the location of NLDT church. The majority of the St. Helena Islanders send their children to the St. Helena Elementary school which recently received a failing grade from the State of South Carolina.

South Carolina has a District Report Card Summary rating which reports the progress in the categories of "Absolute" and "Growth Rating" of each school in a county district. Absolute rating is a value of the school's level of performance on measures of research-based factors associated with student success during the school year in which the report card is based. Growth level is the measurement of growth in academic performance when comparing current performance to the previous year's performance.

⁴⁶John Stossel. *John Stossel's 'Stupid in America'*. 20/20. American Broadcasting Company: WABC, New York, NY, 13 January 2006. Video

For the previous four years and 2012, St. Helena Elementary received ratings of average, below average and at risk. Other ratings schools can receive are excellent and good. St. Helena Elementary did not fall into any of those ratings, which caused concern throughout the community. The concern of the parents and the future of their children prompted the implementation of New Life Christian Academy, to be situated on the grounds of New Life Deliverance Temple.

“Below average” is defined as the school is in jeopardy of not meeting the standards for progress toward the 2020 SC Performance Vision and “at risk” is the school performance failed to meet the standards for progress toward the same Performance Vision. The 2020 Performance Vision established by the South Carolina Board of Education is for the student to graduate with the knowledge and skills necessary to compete successfully in the global economy, participate in a democratic society and contribute positively as members of families and communities.⁴⁷

One parent who attends NLDL researched the status of the only elementary school in the area assigned for the community and made a valuable decision to teach her child at home. This parent aligned with a conservative religious church who had a home school program and received information on how to teach Christian and secular education in the confines of her home. So instead of sending her child to the local elementary school, she began home schooling when the child was school age.

The need was seen as realistic and not just idealistic. Research was initiated by other parents to see how the local schools were responding to the needs of their children. Interviewing the parents within the local ministry setting and sending out survey

⁴⁷South Carolina Board of Education, *2020 Performance Vision*, <http://ed.sc.gov>, 2012), 1.

materials and gathering information to validate the reasons for a Christian school became paramount. Promoting the possibility of a Christian education setting and monitoring the responses returned from the congregation aided in the decision to establish the school. The leaders of the ministry setting were canvassed and supportive suggestions were accepted to help in decision making for the school. Exploration of whether the motive for the Christian school was long term and not based on a temporary outside extenuating circumstance was also considered. Overall, information was recorded and a team of evaluators was established to assist in reinforcing the need for a Christian School.

CHAPTER 4

MINISTRY PROJECT

During a particular United States Presidential era, the motto of No child left behind permeated within the educational structure. The motto remains admirable and challenges without a vision, the people will perish and without the people, the vision will perish. After being confronted by the parents of the students, the major project of NLCA had to be presented to the administration and congregation of New Life Deliverance Temple.

From the time I returned to NLDT, I often spoke with a prophetic voice and continually proclaimed a new direction for the ministry. Jesus, the prophet of God's word, emphatically preached "...the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them."¹ Jesus displayed prophetic preaching and often persons became recipients of the prophecies of healing bodies, blind eyes seeing and deaf ears opening. However, one concept often forgotten is to tell the poor good news. One does not have to necessarily be tangibly poor to be poor. One could be poor in spirit. To effect change, the prophet must have an attitude of discernment and be keenly aware of God's will for society. To view the implementation of a fully academic Christian school as ministry was a great feat for a

¹ Attridge and Meeks, *The HarperCollins Study Bible*, 1686.

small rural church. However, the opportunity to set a legacy on the rich soils of history gave excitement and a new freshness to the parishioners and to the community.

To gain support for the endeavors of progress and change, those who serve in the ministerial realm and the social realm should be allowed to discuss support or nonsupport for any projects being undertaken. The meetings allowed various themes of interest to be discussed. Persons were gathered within the ministry and community who had children in the public school system and they discussed the challenges of intellectual and spiritual attainment. The conversation focused on whether the framework of Christianity would be beneficial in the early stages of educational formation. As children mature, values would be heightened for scholastic education and a relationship with God. In the public school setting the direction of education is geared toward preparing the individual for promotion from one grade to the next. However, the concern arose of whether God can intervene and help a student who is struggling with math, science, or history. Additionally, there was the concern surrounding the placement of God's story of creation in a classroom setting. Parents questioned if creationism circumvented the need to learn theories of evolution and philosophical premises. This researcher supports teaching Biblical subjects along with the scholastic educational curriculum to enhance the learning and to instill foundational Christian themes.

First Phase

St. Helena Island is a part of county government and has council representation to present community and social matters to the council government. William McBride, the council member for where the ministry and school are situated, was informed of a Christian school was being considered in his district. After discussing at length of

whether there were any barriers or violations that would hinder the formation of the school, Mr. McBride did not see any pending obstacles which would prevent the initiation of project.

To comply with county regulations of occupancy, the Beaufort County Planning commission was approached to see if the church's existing fellowship hall could be used for classrooms. Though the fellowship hall was used for Sunday school and eating fellowships, classrooms for educational school purposes required a different set of regulations. Therefore, another venue was considered, but in reality, the desire was for the school to remain on St. Helena Island. As the plea went out to the congregation to look for locations, information returned concerning the Beaufort County School system possessing modular classrooms which were for sale. The classrooms were formally utilized for classes and were outfitted within the regulations needed for occupancy. The modular buildings are mobile and the burden of moving would be upon New Life Deliverance Temple. The entire costs of moving and setting the buildings on the property of the ministry would be a fraction of the costs of building a facility. The total cost of purchase, moving and securing the buildings on the property of NLDT was \$8,000.00. Costs were not established or even discussed at the beginning of the phase, due to the congregation's assumption that the fellowship hall would be adequate. Certain costs were considered whether one student or one hundred students were to be educated on site.

Accountability

The South Carolina Association of Christian Schools (SCACS) began in 1967 and is an organization of 80 member schools with a combined enrollment of nearly 11,000 students. Although most of the schools are church sponsored, SCACS is not an

organization of churches, but an association of schools. A diversity of schools make up the membership and are sponsored by Independent Baptist, Southern Baptist, Southern Methodist, Free Will Baptist, Bible Baptist, Presbyterian Church of America, Wesleyan, Bible Church, and others. A few of the schools are sponsored by independent religious educational organizations. SCACS is affiliated with the American Association of Christian Schools, which was founded in 1972 by Dr. Al Janney in Miami, Florida. This organization originated from the Florida Association of Christian Schools, which was founded in 1967, but is now a separate South Carolina entity. The furtherance of a national organization for Christian schools across the United States America is championing legislative protection and high-quality educational programs and services to member schools nationwide.

Compliance with State Laws is most paramount when deciding to establish any entity of business. Christian institutions are no different, whether the formation is independent or interdependent of a ministry. Every state is different and Christian school researchers must investigate the specific laws for private and Christian schools.

SCACS and its member schools are firmly committed to academic and spiritual excellence. The Bible is taught as a regular class in the schools and Biblical principles are an integral part of the academic regimen. A strong chapel program, twice weekly, including the preaching of God's Word, is a staple in most of the schools. The record shows that their students perform well on the Stanford Ten Achievement Testing. As of 2012, the average score is around the eighty-third percentile, which is in the top quartile in the nation. The national average is the fiftieth percentile. Students also participate in a wide variety of fine arts, academic, and athletic competition.

Qualifications for any type of business (profit or nonprofit) vary from state to state, county to county and city to city and Christian schools are no exception. The South Carolina Department of Education does not require a Christian School to fall under stringent guidelines for opening and operation, however, NLCA discovered Christian schools have an association which partners with Christian schools across the state of South Carolina. SCACS assists Christian schools who become members by apprising them of federal, state and local laws.

New Life Christian Academy joined SCACS to establish accountability and to establish and maintain strong relationships with other Christian educational entities. An application was submitted to SCACS and after careful review, NLCA was accepted. Schools accepted operate autonomously which allowed NLCA to create its own identity. The foundation of each Christian school must adhere to Biblical truths and set examples for the students to emulate.

Christian Instructors

The ability for a school to succeed begins with the staff. Guenter E. Salter, in *Preparing The Christian School For The 21st Century*, emphasizes "the school needs properly prepared Christian teachers to implement with competence and consistency the educational process emanating from the philosophical basis."² The choice of staff was meticulous due to the professionalism desired from the onset and those chosen understood the seriousness of beginning a model for others to follow. New Life Christian Academy grade selection ranged from kindergarten to the twelfth grade. The ratio desired would be twelve students to one teacher, allowing personal attention to each student. The

² Guenter E. Salter, *Preparing The Christian School For The 21st Century*, (Greenville, South Carolina: Bob Jones University Press, 1991), 13.

merging of Bolles Academy, which was a home school, into New Life Christian Academy afforded the school's first teacher, Mary Bolles, who home schooled her biological children and several related children. The success of her school saw students graduating from the Bolles Academy with matriculation into college and the military. The experience Mrs. Bolles possessed increased the worth of the program due to her knowledge of what scholastic programs Christian schools successfully use to graduate students.

The researcher was fortunate to have Mrs. Bolles as a member of the congregation of NLDT. She was an example of the type of ideal person to help with the infrastructure of the school. The researcher felt that the educators should be first Christian and, if possible, a member of the ministry from which the school is being born. If, for example, this situation would not have been available, during discussion with potential candidates, stressing the guidance of Biblical principles to assist in moral standards would be necessary.

Other offices established during the formation of the school was that of principal, book keeper, physical education consultant, marketing representative and three board members to assist in regulating various procedural formats. The importance of personal development was set as the school formed. SCACS provided opportunities for teachers to enhance their skill sets and were categorized into various certifications to maintain employment as a teacher.

The categories SCACS sets forth are: (a) Paraprofessional, (b) Temporary, (c) Provisional, (d) Professional and (e) Advanced Professional. As each category ascends, the qualifications become more stringent. For example, as a Paraprofessional for early

childhood teacher (K4 through third grades) one does not need any college associate or bachelor's degree. However, the tenure is only a one year duration and if the instructor wishes to continue educating, teacher status can be renewed upon completion of 15 contact hours of training or one semester hour toward an education degree. The Professional level certificate is issued to applicants who have earned a Bachelor of Arts or Bachelor of Science degree in Early Childhood Education. It is valid for six years and may be renewed upon completion of 90 contact hours of training or six semester hours, resulting in receiving an endorsement from SCACS. Each level of teacher achievements has various requirements which NLCA will adhere to.

The staff of NLCA exemplifies the mandate to become first in leadership of spirituality and educational achievements. The two teachers on staff are striving to excel with one enrolled to finish a bachelor's degree and the other teacher having completed a Master's program in education. The teachers agreed to a certain amount of the tuition as a monthly stipend. The rest of the monies paid are used for utilities, unseen expenses and to assist in the repayment of the loan for \$30,000 to Regions Bank.

Curriculum

One area deficient in the public schools is ethical reflection. Students of NLCA are given guidelines for dress, hygiene, respect to teachers and fellow students, and in developing strong academic achievement standards. The grading percentile for passing is 84%, much higher than the public school system in Beaufort County. School handbooks consisting of required regulations are issued to the parents, who are encouraged to read the information and to instill the principles in their children to follow not just on school grounds but in everyday life. New Life Christian Academy aids in helping students

recognize negative societal pressures and imparts proper ethical norms to help make the right theological decision.

In the public school system an Individualized Education Plan (IEP) is implemented for a child when the need arises. A child must exhibit negative behaviors or possess a deficiency in education to be identified. The individualized part of IEP means that the plan has to be tailored specifically to the child's needs and not to the needs of the teacher. Goals, modifications, accommodations, personnel, placement are all selected, enforced and maintained within a structure to address the particular needs of the student. When a school neglects the child by saying, "We don't do that," it is not displaying an individualized response. For special attention to be afforded by the teacher, a child must act outside of the normal behaviors. However, NLCA recognizes every child's strengths and weaknesses through assessment, which is done upon the child enrolling into the program. This allows the teacher to develop an educational curriculum comparable to the level of the student.

The *A Beka* curriculum, created by Dr. Arlin and Beka Horton, is a Christian K-12 conservative teaching of all subjects required in an educational school setting.³ New Life Christian Academy embraced the *A Beka* system to stay within the parameters of Christian teachings on the origins of life, origins of the universe and evolution. However, the decision was made to allow the students to search beyond the Christian themes so that their learning abilities will constantly be enhanced and challenged. New Life Christian Academy seeks to combine philosophers such as Descartes, Newton, and Kierkegaard with Biblical writers.

³ Arlin Horton and Beka Horton, *A Beka Curriculum*, (Pensacola, Florida: A Becka Academy), 1

Apostle Paul, well-learned in Jewish traditions of scripture, studied under Gamaliel, an eminent Rabbi of Jewish education. When Paul became a Christian, his very thorough education was enormously helpful. He was able to assimilate Christian doctrines rapidly and relate them accurately to the Scripture teaching he had received. From his education, both with Gamaliel and in the desert from the Lord Jesus Christ, Paul developed a divine viewpoint attitude toward human history. The goal of NLCA is to stimulate the students on all levels to feed intellect and spirituality, allowing the student to transcend to any level of secular or religious spheres.

St. Helena Island is rich with history. Earlier in the paper, the Gullah heritage was explained and how entrenched the legacy still remains, however, now primarily with the previous generations of persons who remain on the island. New Life Christian Academy desires to ensure the students understand the importance of the Gullah traditions in the area of education. Therefore, added to the curriculum are field trips, guest lecturers and persons from the community who share the Gullah experiences.

Students

Students entering into NLCA are considered trailblazers and the educational bar is set at a high standard, so those who follow will understand the seriousness of the scholastic achievement and the Christian lifestyle. Students from Bolles Academy and from Mary Speaks Academy were the first students of NLCA. A meeting with the students and parents in a corporate setting began the relationship building with all involved at the Academy. The setting of the foundation was reiterated by the distribution of handbooks to faculty, parents and students. The handbooks contained policy and procedural information that govern behaviors of conduct, the mode of dress, non-

payment of tuition and other administrative topics. The opportunity for cohesiveness among all involved with the formation of the school was visible as questions were answered. The students seem to relax as the researcher eased their minds concerning the originality of the program.

The aspiration of NLCA is to target students who have a desire in educational and spiritual achievements regardless of race, creed or religion. Our first target is to begin in the community of St. Helena Island. Parents who are disillusioned with the public school system and desire a better environment will be the focus of contact. The opportunity to attend NLCA is also directed towards the parent who wishes to improve parenting skills to include better communication between teacher, parent and child.

The students will be tested through various testing medians such as standardized testing which consists of testing on the subjects learned in the classroom. An application will be sent from NLCA to the SCACS to allow the organization to view the programs taught by the school. This application will allow continuance of the school's program and offer improvement if necessary. The report cards of the students will gauge if the student body is retaining and able to output what is being taught. Interviews of the students will aid in determining whether the school is effective in social and scholastic preparation.

The challenge for students entering into the small setting of New Life Christian Academy is the feeling of all 'eyes' on them as individuals. With only seven students, the attention is more magnified. Students who were accustomed to being ignored or who used behaviors to hide deficiencies will have more individualized attention due to the small class size. The students chosen for matriculation were not stellar students but persons, if given the proper guidance, who could become model students. The school's

fabric of salvation is not to manufacture future preachers and deacons, but to present Christianity in a manner to encourage the student to embrace a salvific mindset.

Salvation is explained in scripture by "...confessing with your mouth and believing in your heart that Jesus was raised from the dead you shall be saved" (Romans 10:9).⁴ NLCA introduces salvation as an opportunity and not as a mandate. However, the students are taught salvation is an interior renovation of the soul and the goal is an eventual display of the principles of Christianity. The school does not attempt to create a laity atmosphere by labeling students as future preachers or ambassadors for Christ. Often, in the religious setting in which I was raised, when a young person accepted salvation, the label of 'preacher' or 'deacon' was immediately penned, with hopes the young recipient of grace would aspire to that office. However, the salvation motif often failed to instill properly in the area of growth and understanding.

The careful teaching of salvation must not only be experiential but also textual. I find salvation can be misconstrued through persons not teaching properly or placing greater emphasis on the emotional wave, which can dissipate, if not properly received in the heart. The scholastic skills are taught in an environment so that the thirst for knowledge does not cease when leaving the classroom. Salvation is also taught in the same vein; when a person leaves worship, the attitude of saving doesn't cease. The concept of NLCA is to submerge the student into the salvific plan of education with hopes of sharing with other persons who need an educational transformation. The mission not only is tasked to the students to share educational salvation but the staff is encouraged

⁴ Beers, *Life Application Study Bible King James Version*, 1701.

to 'soften persons up' concerning how Christian schools are viewed and then present the well rounded educational salvific curriculum of NLCA.

Safety for All

The safety of the students and teachers are paramount, especially due to the location of the facility. The physical safety of the school included panic push doors that remain continually locked. Both modular units contain telephone communications and alarm systems which tie into the local police authorities and fire services. The Beaufort County Sheriff's Department is aware of NLCA and provides safety and security by checking the area periodically while school is in session. The students are taught to be alert while out playing in the play area of the school and to always be aware of unauthorized persons on the premises. The staff is instructed in emergency health procedures and fire drills are conducted every quarter.

The South Carolina Association of Christian Schools offers manuals for initial formation which assists in properly implementing the foundation of the school's management in the areas of *Christian School Management*, *Bloodborne Pathogens Exposure Control and Training Plan*, *Hazardous Communications Manual* and the *Crisis Management Manual*. These manuals are purchased by the School and prevents NLCA from having to develop manuals and researching information to regulate the management of the students and faculty.

The *Christian School Management* manual assists in the area of finances, staffing, promotions, teacher training, contracts, applications and areas of administration. The manual contains forms, documents and a CD enabling downloading of the materials so

that the school can personalize the forms for their usage.⁵ The CD also includes samples of Student, Parent, Faculty, and Administrative Handbooks. The *Bloodborne Pathogens Control and Training Plan* is a manual that contains information to help comply with Federal Laws to protect students and staff from HIB/HIV (AIDS) or any other Bloodborne Pathogens. The manual contains an exposure control plan (ECP) bringing the school into compliance with the Bloodborne Pathogens Standard, helping to minimize and prevent exposure to disease-causing microorganisms transmitted through human blood. Training tools are provided to train employees and instruct students on possible mishaps.⁶ The *Hazardous Communications Manual* is required by Federal Law (CFR 29 1920.1200) to provide information to employees about the dangers of hazardous chemicals such as bleach, gas, paint, rubber cement, ink, cleaning supplies, and any other supplies on school grounds. The manual provides instructions, laws, and training materials which will provide guidance in maintaining compliance with the Federal Law.⁷ The *Crisis Management Manual* provides guidelines and structure in order to properly respond to crisis situations that may disrupt normal operations of the school. The manual points out a systematic process to deal with situations that may result in physical injuries to students, faculty, or staff members.⁸

Second Phase - Preparing for Occupancy

The first obstacle encountered was the preparation of the modular classrooms obtained from the Beaufort County School system. The Beaufort County school system

⁵*Christian School Publications*, (Columbia, SC: Christian School Publications, 2001).

⁶*Ibid.*

⁷*Ibid.*

⁸*Ibid.*

operated these buildings at full occupancy on school property with students. Therefore, it was thought that the proposal of moving the units to a location and properly preparing each would result in minimal costs to the school. This mindset was incorrect. Previously, the school buildings were used as class rooms on state property and now the buildings were being positioned on county property which instituted new sets of codes and guidelines. The researcher met with the permit division of Beaufort County to apply for an occupancy permit. The question of, "What are you going to use the buildings for?" allowed the researcher to answer with latitude. The buildings purposes were for classrooms, fellowship meetings and recreational games for the youth. A temporary occupancy permit was granted in order for the building to be fully operational and ready for a future inspection. While the building was being fitted, the classrooms for New Life Christian Academy were held in the fellowship hall of NLDT. The children sat at tables and a dry marker board was utilized. The students who had come from the public school sector did not seem to mind the inconveniences of not being in a typical class room setting.

An inspection by Department of Health and Environment Control and the South Carolina Electric and Gas Company proved successful. The exterior of the buildings needed a ramp for disability access, which was built and subsequently approved. The majority of work to the buildings was done on volunteer basis by members of the congregation. At last, the students and faculty were prepared to assume responsibility and create their pathway for the future. In September 2010, the grand opening of the two modular classrooms was completed and the facility became officially fully operational. The students invited their parents, the council representative and persons from the

community to experience history in the making. The buildings had school furniture donated from Mary Speaks Academy. The decor was that of a model class room within a scholarly setting and the students were excited to be associated with new possibilities. Classes began and the students were successful in beginning new ventures.

Further inspection of the facility was done by the fire department to check for fire readiness and to implement monthly fire drills for the students. The researcher was contacted by the Zoning Board and was informed NLCA was in violation of the zoning ordinance and the school faced possible suspension of classes for operating a school facility in a rural area. The news of possible closure was devastating to the staff and students. The only alternative suggested by the Zoning Board was to submit an application the Beaufort County Planning Commission to change the text of the ordinance to allow an educational school facility in a rural area. The application had to be approved by several agencies before the text could be changed. The Zoning Board allowed the school to remain in operation pending the outcome.

The County Challenge

New Life Christian Academy was up against a challenge from Beaufort County concerning the location of the school. A few years past, a change in the zoning codes prevented a church that was not 15,000 square feet in size and that did not possess 10 acres to build or begin an educational facility. The notification came after the school was fully operational. A call came from the Zoning Director who inquired whether our school was, "...a 'Sunday school' or a 'full-fledged educational institution'?" The reply was, "A full-fledged educational institution with grades K-12." The Zoning Director explained the laws and stated a school could not be operated because the location of our ministry was

'rural-residential' and we did not have the dimensions required by law. However, there was another church on the same dirt road of NLCA and was in operation but had never received approval from the county inspector. This church pulled a double wide on the property and began services without the knowledge of the zoning department, planning department, or utility companies. New Life Christian Academy operated fully to the extent of the zoning department, planning department, utility companies and received an occupancy permit after five months and twenty-five thousand dollars later.

The church and the state in our dispensation are classified as separate, but the question arose whether the two are truly separate. When religious freedom is exercised, the government only intervenes if it is a violation of laws. The county, not the state, is dictating to the church by not allowing an educational entity to be formed within a rural area. Before making the rulings why not identify churches that would be affected by the law change? Why not publicize the potential law change and allow persons to voice their concerns? The separation of church and state is put aside when politicians need a vote. The separation of church and state is put aside when the country is in turmoil and we are asked to pray for peace and prosperity.

According to South Carolina State Law, a church educational facility fell under Section 59-1-110 as a private school." The law defined "private school" as "a school established by an agency other than the State or its subdivisions which is primarily supported by other than public funds, and the operation of whose program rests with other than publicly elected or appointed officials."⁹ The researcher interpreted the law as churches can operate an educational facility without interference but does have some

⁹*Christian School Publications*, (Columbia, SC: Christian School Publications, 2001).

laws with which churches must comply. After being informed of the violation of an educational facility in Beaufort County, the law was further researched.

The law stated:

“Sec. 106-1247. Assembly and worship, small.

(a) *Size.* Small assembly and worship uses are less than 15,000 square feet, with school. (The code is worded to prevent a school if the church facility is less than 15,000 square foot)

(b) *Urban, suburban, commercial suburban districts.* In urban, suburban and commercial suburban districts, there shall be no minimum lot size. Sunday school activities are permitted. Access shall be provided through frontage on an arterial or collector street, unless the DRT finds that access to an adjoining local street is safer, and provides improved design, benefitting the county.

(c) *Rural district.* In the rural district there shall be no minimum lot size for this use. When the use proposes a school (except for Sunday school activities) as part of the use, a minimum lot size of ten acres shall be required.”¹⁰

The researcher’s understanding of the county code was any church that did not possess 10 acres of land and a sized sanctuary facility of 15,000 square foot or more, could not have an educational school. New Life Deliverance Temple’s building and land were 5,000 square feet and three acres, which were ample to place the modular buildings on site, but the county code restriction placed the efforts to educate in jeopardy. Further

¹⁰ Ibid.

investigation revealed churches who were smaller and possessing less acreage could have a child daycare and an after school program, but no church in the county with less than the mandated square footage and acreage could operate a grade school. Though the news of imminent closure loomed, a meeting was scheduled with county officials and an alternative was discussed.

Instead of considering closing or locating to another venue, the researcher contacted William McBride and his response was to contact Beaufort County Planning Commission for further directions to amend the county code. In October 2010, the researcher obtained an application from the Beaufort County Planning Commission and began to gather information to successfully complete and move the process along quickly. The Zoning Board informed the researcher of the application being approved and that it must be presented to the Beaufort County Council. The process was lengthy and the wording of the law had to be changed to fit the need of churches' who desire to operate a school in rural areas of Beaufort County.

The wording to accommodate the change of the law was implemented by the Planning Commission and the researcher's responsibility was to present the purpose of the change, if requested, at the hearings which were held January through March 2011. The last reading approved the change in the law which now reads:

"Sec. 106-1247. Assembly and worship, small.

(a) *Size.* Small assembly and worship uses are less than 15,000 square feet, with ***or without a*** school. (The bold italicized underlined wording is the addition added to the law by the Zoning Board).

(b) *Urban, suburban, commercial suburban district.* (This code remained without change)

(c) *Rural district.* In the rural district there shall be no minimum lot size for this use. *When the use proposes a school (except for Sunday school activities) as part of the use, a minimum lot size of ten acres shall be required.* (The bold underlined wording was removed by the Zoning Board, in order to accommodate churches who desire to have an educational facility).¹¹

The approval allowed churches through Beaufort County who were of small capacity to legally begin an educational Christian institution. The opportunity to present a community need to the elected officials of Beaufort County and to be successful reinvigorated the researcher's confidence in the diplomatic process of the law.

Third Phase - Counting Up The Cost

The initial startup costs for the purchase of the buildings were expected and the monies were available. The increased need to bring the buildings to specification required a loan in the amount of \$30,000 dollars. The minimum capital NLCA discussed in the initial planning was primarily for the moving of the buildings to the location of the ministry and to assemble the buildings. However, the negligence of not knowing the building codes for a school was costly, but would eventually evolve as being worth the added cost. Often in ministry the journey becomes tedious due to unknown routes and mishaps, but the perseverance of positive accomplishment fuels the motivation to complete the tasks.

¹¹ Ibid.

As stated previously, the modular classrooms were formerly used by the Beaufort School System and were fully equipped for occupancy. The items needed for start-up were as follows:

- Students desks and chairs
- Wastebaskets
- Pencil sharpeners
- American and Christian Flags with holders
- Teacher desks and chairs
- Bookshelves
- Cabinets
- Student Books
- Refrigerator

The listed items are not conclusive for every school but for a school such as NCLA in a rural setting, the aforementioned items were necessary to operate the school. The purchase of new equipment is not always feasible, therefore, ingenuity among the staff involved in the formation of the school aided in minimizing the start-up costs. Other areas of startup that were considered included promotional materials, forms, office supplies and unseen overhead expenses. To maintain the operation of the school, financial payment in the form of tuition was presented to the congregation as noted in the NLCA Handbook (Appendix A). The initial registration for area Christian schools was in the hundreds of dollars and the range of tuition varied. The charts below indicate the average for a particular Christian school in Beaufort County and a comparison chart for the prices to attend NLCA.

Table 1

Cost Comparison for Local Christian Schools and New Life Christian Academy

Grade Brackets	Quarterly	Monthly
Kindergarten (K5)	\$8,546	\$2,180
Grades 1 - 4	\$9,860	\$2,515
Grades 5 -12	\$10,675	\$2,723

NLCA registration was \$60.00 initially and the price for books was dependent upon the need by the student.

Table 2

Tuition Payments for New Life Christian Academy

Tuition Annual Payment	Yearly	Monthly
Kindergarten (K5)	\$3600	\$360
Grades 1 -3	\$3600	\$360
Grades 5 - 12	\$3600	\$360

Table 3

New Life Christian Academy Yearly Book Fees

Grade Level	Yearly
Kindergarten (K5)	\$135

Grade 1 - 3	\$140
Grade 4 - 6	\$150
Grade 7	\$200
Grade 8	\$210
Grade 9 -10	\$220
Grade 11	\$270
Grade 12	\$275

The Christian textbooks are published and sold by the *A Beka Book Publications* and are required for all students enrolled at NLCA. The school can make a profit by purchasing the books wholesale and establishing a minimal markup to assist in defraying expenses. If a family decides to enroll more than one child from their family, the second student's tuition is reduced by \$110 and the third student is reduced by \$120 from the regular tuition.

NLCA does not provide certain amenities afforded by larger schools, therefore, certain programs are the parents and students responsibilities. An area where parent participation is crucial is transportation to and from school. The student must arrive on time and be picked up on time to alleviate any late fees which may be incurred. Due to the school not having a cafeteria to provide meals, lunches are brought in by the students. The teachers are asked to suggest and teach on healthy food groups to coincide with the caloric suggestions and healthy eating habits.

The school planned physical education by joining with another Christian educational facility that has an exercise plan, labeled as the *Presidential Challenge*. The *Presidential Challenge* counsel was established in 1956 to promote better fitness among our youth. The program was established for America's youth ages 6 – 17 regardless of their abilities or special needs. The program helps boys and girls to improve their

strength, flexibility and endurance along with teaching them proper techniques and motivates them to reach their highest potential. The *Presidential Challenge* events consist of: (a) curl-ups (or partial curl-ups), (b) shuttle run, (c) mile run, (d) pull-ups (or right angle push-ups or flexed-arm hang), and (e) v-sit reach (or sit and reach). Awards are rewarded to students who accomplish the completion and achieve superiority. The awards given are labeled Presidential, National and Participation awards.

The flexibility of NLCA for class trips, activities and outings allow the students to broaden their cultural experiences. The students are responsible for a portion of admission fees, gas and food when traveling on a school trip. The school provides the transportation for all school trips. For any accidents or injuries at the school facility or on excursions, the children pay a small yearly fee for insurance covered through SCACS.

CHAPTER 5

EVALUATION AND REFLECTION

The methodology chosen by the researcher to display the challenges students faced prior to attending NLCA and after enrolling will be the *Case Method* and *Documentary Analysis*. Case studies, explained in *Qualitative Research*, formally examines cases through an assortment of processes common in field education including ministry reports, verbatim, case histories, and reflections on ethical dilemmas.¹ Though case studies produce diverse information, the area concentrated for this study will be project effectiveness. The purpose for *Documentary Analysis* will be to assist in categorizing the progress of student's studies in the areas of deficiencies to proficiencies.

A portion of the small student body at NLCA did not successfully matriculate in public and other Christian school settings and needed an atmosphere which could be tailored to meet their scholastic needs. Monae Patterson previously attended a Christian School in Jacksonville, Florida and her parents moved to Beaufort, SC and immediately sought out a better educational opportunity to aid their daughter. Mrs. Mary Bolles, who started Bolles Academy Homeschool of Excellence with her husband, was a home school instructor on St. Helena Island, South Carolina. Monae's parents enrolled her into Bolles Academy with hopes that a more concentrated environment would evoke higher scholastic productivity.

¹ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, (Eugene, Oregon: WIPF STOCK Publishers, 2011), 140.

In 2006, M. Patterson was attending University Christian School, in Jacksonville, Florida. Patterson was in the sixth grade and, according to data obtained from her report card, her grades were sporadic and were both above and below average. Below is the report card for the Academic Year 07-08 for M. Patterson at the Christian school in Jacksonville:

Table 4

Report Card for Monae Patterson Academic Year 07-08

Course	QTR1	QTR2	SEM1	QTR3	QTR4	SEM2	FINAL
Bible 6	C-	F	D	F	F	F	D-
English 6	C+	F	C-	D	C-	C	C-
Math 6	C	F	D	F	C+	F	D-
PE Girls 6	A	A-	A	B+	A+	A	A
History 6	C	D	C-	D	C	D	D+
Language Arts	C	F	D	C+	D-	C-	D+
Science 6	C	F	D	C-	B	C	C-

Two quarters were equivalent to one semester and final testing was given in each subject as a tool to establish progress for the student. The following chart records final test grades at the end of all quarters.

Table 5

Final Exam Scores for Each Semester

Course	Exam 1	Exam 2
--------	--------	--------

Bible 6	C-	B-
English 6	C-	A-
P. E, Girls 6	NG*	NG*
History 6	C-	F
Language Arts	C	D-
Science 6	C	F

*No Grade

Mr. Patterson, Monae's father, believed the large size of the Christian School in Jacksonville was a distraction to Monae, causing behavioral disruptions resulting in failing grades. After relocating to Beaufort in 2008, Mr. Patterson decided to place Monae in a smaller setting but still desired a Christian atmosphere. Bolles Academy was a school that had a small home setting and was inundated with Christian principles. Mr. Patterson was comfortable with Monae in this 'home setting' due to Mrs. Bolles knowing Monae since birth. Therefore, Monae realized there would be no tolerance for misbehaving and the nonchalant attitude she exhibited in Jacksonville concerning school work being completed, would not be accepted at Bolles Academy.

The following charts examine the grades for the seventh and eighth grade studies for Monae. The setting of Bolles Academy seemingly improved her scores in subjects which she was previously deficient.

Table 6

Course Scores for Monae Patterson in the First Two Quarters of Seventh Grade at Bolles Academy

Course	First Quarter	Quizzes	Tests	Second Quarter
Science	91	100, 90, 100, 100, 85	86	91
Math	88	88, 87, 92, 90, 85	87	86
Grammar Literature	85	90, 85, 85, 87	85	86
World History	85	85, 90, 85, 92	88	88

Life Management	94	85, 86, 85, 85	85	86
Reading Vocabulary	86	98, 93, 89, 88	95	91
Health P. E.	89	89, 89	90	90

Table 7

Course Scores for Monae Patterson in the Last Quarter of Eighth Grade at Bolles Academy

Course	Quizzes	Tests	Fourth Quarter
Science: Order and Reality	100, 85, 86, 90	95	92
Basic Mathematics in Christian Perspective	88, 87, 89, 90	85	86
Grammar Composition I	85, 85, 86, 86	90	87
Reading, Vocabulary, Spelling I	90, 85, 88, 92	85	87
Life Management Under God	85, 85, 85	85	85
World History in Christian Perspective	85, 88, 93, 85	86	87
A Healthier You / The Presidential Challenge	85, 87	84	85

*(The last quarter of the school year)

As the report reflects Monae has gained great strides and has maintained steady grades of above average. The smaller environment and less student interaction contributed to the focus and concentration needed to accomplish greater achievement for her. For two years, Monae's desk was at the kitchen table of Mrs. Bolles and achieved scholastic feats which the family did not believe were attainable. However, the challenge of Monae returning to a more structured setting of being back in a classroom at NLCA remained that the change would not cause digression or the surfacing of any negative habits. The following charts record Monae's progress at NLCA:

Table 8

Monae's Scores for the 2nd Trimester December-March 2011 at New Life Christian Academy

Course	Score	Grade
Bible: Genesis - First Things First	93	A-
Math: Pre-Algebra / Business Math II	85	B-
Science: Physical Science in Christian Perspective	91	B+
English: Grammar/Composition I and Literature	92	B+
History: World Geography with Political and Cultural Profiles in Christian Perspective	90	B

Monae participated in the P.E. Health *Presidential Challenge: A Healthier You*, and completed the requirements to receive a certificate. Monae has also excelled in tutorial programs of Spanish I and Keyboarding. As Monae completed 2011-2012 school year, she was under a new teacher and continued to excel. The following academic report card reflects her progress:

Table 9

Monae's Scores for the 1st-3rd Quarters of 2012 at New Life Christian Academy

Subject	First Quarter	Second Quarter	Third Quarter
Algebra I	98	98	94
Biology	96	97	97
English	94	97	93
Spanish I	98	94	96
World History and Cultures	99	96	100
Bible: Life Management Under God	100	99	100

Monae entered the 2012-2013 school year as an eleventh grader with aspirations to graduate early. Therefore, her requirements for an early dismissal became

more stringent. The flexibility of NLCA has afforded the student the opportunity and Monae accepted the challenge and is currently on course to graduate as a senior in June 2013.

NLCA received a student who had been in the public school setting since kindergarten and by the time she had reached the tenth grade, her progress was below average. B. Holmes, the mother, grew weary of her daughter, Kalasha Brown, not progressing and sought out assistance. NLCA assessed the student and discovered deficiencies which should have been addressed as she passed through the public school system. The following report from the public school setting reflected her standing in the ninth grade:

Table 10

Final Scores for Kalasha Brown's Final Public School Year

Course	Score
English 1, Global Studies	66
English 1, Enrichment Seminar	62
Mathematics 1 - Algebra 1	64, 88
Biology 1	70
Global Studies 1	65
Air Force Jr. ROTC 1	76
AVID 9	58

Though Kalasha was constantly being consistently passed to the next grade level, clearly her grades could not substantiate the reason for the promotion. Her first year at NLCA displayed many scholastic faults but the one-on-one attention proved necessary for Kalasha's improvement. Instructions for study habits were taught and her attention

span to stay on task increased, which gave Kalasha confidence. The following NLCA academic progress report was encouraging to Kalasha and Ms. Holmes:

Table 11

Report Card for Kalasha Brown's First Year at New Life Christian Academy

Course	Quarter 1	Quarter 2	Quarter 3
Algebra I	92	87	88
Physical Science	-	87	96
English Level V	89	91	91
World History and Cultures	98	85	91
Spanish I	-	84	96
Bible: Life Management Under God	-	91	91
English Level IV	89	91	91
World Geography	-	88	95

Kalasha found her ability to accomplish what she believed was an unconquerable challenge was related to the need for focused teaching and since receiving this, she has consistently achieved great feats in education. In the past, Kalasha would attempt to cover her deficiencies by telling her mother she would not have homework and no follow-up would be conducted by her instructors. However, after attending NLCA the teacher contacted Kalasha's parent and informed her of all incomplete work. This prompted a parent-teacher conference with Kalasha, her mother, the teacher, the principal and the operation manager of NLCA. The meeting proved fruitful and uncovered the

deceptive practices of Kalasha hiding her shortcomings due to lack of confidence concerning certain school subjects. Once her mother was made aware of her daughter's practices, the response was not one of scorn or punishment but, "How can we fix the problem?" The answer was alliance and communication which was reinforced with all involved parties. The Biblical foundations taught at NLCA have helped Kalasha maintain honesty and integrity, which will be helpful as she matures in all aspects of social and scholastic life.

The previous students highlighted were of the upper class ranks and they were almost at the completion of their classes and would be graduating soon. NLCA has received students in lower class grade status with histories of behavioral problems in public school settings. As a fifth grader, Genesis Long was a student at the area elementary school. Her mother, S. White, was a member of NLDT and embraced the concept of Christian and secular education resulting in her enrolling Genesis at NLCA. Genesis had one failing grade out of four quarters which was not necessarily a deciding factor but the following comments by her teachers at the area elementary school motivated the enrollment:

"Genesis needs to complete assignments."

"Needs to control talking."

"Needs to stay on task."

"Not working up to potential."

"Needs to improve study habits."

The first year for Genesis was rather challenging due to Mrs. Bolles not only being her teacher but also her aunt. Though Mrs. Bolles was able to remain impartial in

her position, Genesis had to learn the dichotomy of family placement and school placement. During the first year of Genesis' enrollment, an 'aunt and niece' confrontation ensued with the result being a 'Auntie' response. The researcher mediated the meeting establishing guidelines and parameters for Genesis in order for her to learn appropriate behaviors in various settings. As Genesis progressed at NLCA, comments concerning her behavior and work habits improved drastically. The comments reflected the above average grades Genesis earned as she adopted the philosophy of the school. Teacher comments such as "Genesis is making great transitions and how the teacher values the importance of her striving to be more accountable for her actions," showed that she was making great strides towards becoming a stellar student. Other comments noted were:

Strengths - "Good comprehension skills; asks questions and test out ideas in discussion, desire to do well when confident."

Weaknesses - "The frustration when presented with new work has dwindled, still a need for pre-phonetic knowledge being demonstrated (has improved), needs to learn that doing what is desired may not replace doing what is required and attitude toward learning has improved."

Goals - "Work in smaller time segments and encourage the student to work more diligently without being distracted, build character and promote core values; (phonetic knowledge has increased) parental reinforcement highly suggested."

One of the accomplishments thus far has been the acclimation of the students into the Christian setting and having them demonstrate the understanding of their purpose as future leaders. Another accomplishment (which the researcher considers a major feat) has

been the parents becoming intricate parts of their children's aspirations and challenging them to succeed in all they have been assigned.

The Teacher's Evaluation

In the book, *The Successful Christian School*, Baker points out "one of the greatest needs in the Christian school movement today is the need for godly, dedicated teachers."² This statement has held true for the teachers at NLCA, who are the lifelines that constantly fuel the environment with high expectations for all students. The teachers created an atmosphere of learning, living, and love which permeated first from them. The teachers exhibited flexibility, which proved to be an asset as the school year evolved.

Mrs. Bolles, the first teacher at NLCA, possessed exemplary character in starting the school from its foundation. She met the primary qualification which the researcher believed necessary, which is for a teacher to have a spiritual relationship with Jesus Christ. Furthermore, the researcher felt this qualification is not necessary to teach a secular curriculum, however, he believed it is required to teach any heartfelt Biblical curriculum. Experience as a Christian would make the school's teachings more meaningful. Mrs. Bolles had been a Christian almost her entire life but embraced the lifestyle in her teen years. Another qualification Mrs. Bolles possessed was a thirst to learn and the desire to impart wisdom and knowledge to the students.

The researcher has known Mrs. Bolles since 1991 and she was the youth director of the ministry which the researcher pastors. Her quest to establish proper direction for the youth transformed the NLCA project from a summer vacation Bible school to a independent educational school. *The Successful Christian School* makes the claim that

² A. A. Baker, *The Successful Christian School*, Pensacola, FL: Beka Book Publications, 1990), 1010.

certain ingredients are necessary such as, "...a heart for the Christian school ministry and a genuine love and concern for reaching boys and girls for the Lord."³

Mrs. Bolles has increased in personal development by enrolling in college and will soon possess her Bachelors in education. Mrs. Bolles additionally operates in various roles which are far beyond the job description. From supervising cleanups to transporting the children to school outside activities, her worth to NLCA is immeasurable.

As part of the research, a survey was issued to Mrs. Bolles and she was asked to express the strengths and weaknesses within the school program. Overall, Mrs. Bolles agreed to the positive statements concerning the progress of the students and pointed out the areas which required improvement or initiated the development of a particular program (Appendix B).

The Student Evaluation

Since the inception of NLCA, students have been the focal point for the direction of school governance. Though the foundational principals are Christian based, flexibility has been afforded in numerous areas. The students are able to work at their grade level until they master all subjects or if the student exhibits exceptional growth in scholastic achievement the opportunity is given to challenge the student with elevation to the next grade level work. Select students have accepted the opportunity to excel and are ahead of their peers who are in the public school setting.

The students at NLCA are limited in resources such as a recreational facility, cafeteria, and labs but to continue to establish innovative ideas to bring alternatives into fruition. The students have learned culinary skills such as using the kitchen of the NLDT

³ Ibid., 103.

to cook Thanksgiving meals for their parents for the last two years. From the allowances of diversity in dress code to certain days of student freedom (a "Pamper Me" day), the students' concept of learning has been refreshed and the deficiencies in academics have been addressed.

Parental Evaluation

In the book, *Qualitative Research*, the author points out "...he is historically rooted due to his ethnicity, economic position, political views, gender biases, etc...My parents raised me."⁴ It is important to hear from the parents of NLCA so that the staff will be aware of the interactions between parent and child. The researcher's desire is to foster relationships with parents to encourage future conversations which will be helpful to the students and staff. The parents are given surveys to assist in pointing out the strengths and weaknesses of the staff and school. The survey reinforces self-reflection for the parent to maintain honest and open dialogue as they shape their children for success.

The Improvement Phases

The researcher had no idea when returning to New Life Deliverance Temple a school was in the future. The immediate need that he observed was a recreation facility complete with indoor exercise equipment and the focus was placed in that area to locate funding to support the vision. However, the direction of the mission was changed due to the more pressing need of educational attention for the students of St. Helena Island, SC. After being approached by several parents who had children failing in the public school system, the seed of beginning a Christian school was planted.

⁴ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, 95.

The evolvement of New Life Christian Academy has been a journey for all persons (staff, students, parents) involved and the school's legacy has been established in the form of a tightly knitted quilt, meaning every part of the school has a special woven thread, sewn by each participant. From the first interest meeting to enrollment, the steps recorded will assist others who may attempt the same feat. The results envisioned often overtook the realistic view of needing to explore any hurdles or pitfalls which may have prevented the establishment of the school. The initial task was the exploration of regulations so that initiation of a school under the ministry of New Life Deliverance Temple would not be thwarted. The idea of location was thought through and the decision of creating the school outside of the St. Helena Island, SC was considered but rejected due to the history of the first freed slave school being established at the Penn Center, on St. Helena Island.

Initially, the decision for the location was the fellowship hall of the researcher's parish but this could only be temporary pending a more permanent location. The pros and cons were weighed in the areas of presentation, practicality and professionalism. As the idea was pondered, a parent was informed of the sale of modular class rooms formerly used by the Beaufort County School System. The modular buildings were fitted and ready for immediate use and were being sold for a price within the monetary range of the newly established school. Before the buildings were moved from one part of the county to the NLDT's location, investigation into the requirements were conducted. The Zoning Board of Beaufort County allowed the buildings to be used for classes under the auspices of the church. Therefore, the buildings were moved and set up for usage on NLDT church property. The buildings were outfitted with equipment donated to the school, power and

utilities were made fully operational and the students were ready to begin history. The planning and implementation was uninhibited and few obstacles were encountered. The NLCA grand opening was attended by a county council member, parents, enrolling students, staff and the NLDT church members. August 2010 was the continuance of a historical legacy which began on St. Helena Island in the 1800s.

Financial Improvement

The most difficult component of starting a Christian school was the financial responsibilities. The merging of Bolles Academy and NLCA was a delicate partnership due to the situation where students who had been paying less tuition than NLCA's tuition guidelines would be automatically accepted. The tuition was not increased for students from Bolles Academy, due to the parent's attitude of, "Our children were a part of Bolles Academy, (at a lower cost) and our families should not be subject to the higher cost of NLCA." Displaying the Christian servitude, the requests were honored and the Bolles Academy students enrolled paying half the price of regular NLCA tuition.

The tuition of NLCA is rather inexpensive compared to other Christian schools in the area and there has not been an increase since conception. The parents are responsible for the payment to be submitted on the tenth of every month, with a five day grace period. However, the ability to meet the dates by the parents has proven to be somewhat difficult, which has resulted in the teacher's salaries and other debts not being paid effectively. As the school continues growth, a system of direct bill pay from the parent's bank account will be offered to alleviate slow or non-payment situations. To afford an education for underprivileged students who desire to attend NLCA, the researcher hopes

to establish a scholarship fund which will help with tuition, books and future educational costs.

Improving the Marketing

The initial enrollment of a portion of students to NLCA was the children of the parents who desired a change for their children. The other children were transfers from a closing Christian school. Therefore, the marketing was word of mouth only, which has been the advertisement tool since the inception of the school. The intention of school marketing was focusing on various information mediums and the public promotion of successful students who have benefitted from this educational and cultural experience. The church embraced the excitement of the school when first forming, but has somewhat waned as the school continued. Encouraging the parishioners to reconnect with the school and the continuing mission of student education remained as challenges for the researcher.

Improving the Facility

NLCA operates in two modular classroom buildings and has modern conveniences for the students. The classrooms can hold twenty-four students each and the goal is to fill both classrooms. Though the classrooms provide adequate space, various projects such as science and other subjects require more technological equipment which is needed to expand the student capabilities for exploration. NLCA is situated on three acres along with the church worship building and the desire is to build a school facility with advanced amenities. The challenge in the future will be to locate funding sources to bring the vision into fruition so that NLCA will better serve the Beaufort County community.

Conclusions and Reflections

NLCA is set to serve grades kindergarten through the twelfth grade. Parents have approached the researcher to implement kindergarten classes to begin instilling Christian foundation principles as well as the education skills needed to achieve. Additional staff will be needed to accommodate added grades as they evolve. Creative ideas to better equip the students of NLCA will be sought to balance Christianity and secular education. The ability to orchestrate experimental scenarios to teach the students will also be necessary to help the student advance in areas such as lab sciences. Surveys for the staff, students and parents will assist in keeping the school at optimum performance. Personal development for the staff is continually promoted so that the teachers are strengthened in all areas of their profession and be adequately prepared to lead the students into greater scholastic opportunities.

An area often neglected is the parent, teacher and student relationship. NLCA will offer workshops taught by professionals who specialize in areas of communication and relationships. NLCA constantly strives to become a full service school to bolster areas of the total person. Social skills are not always focal points taught to students at impressionable ages but NLCA implements classes so that students will be able to operate in diverse cultural situations resulting in proper responses, especially in uncomfortable situations. For example, when a child fails in a particular event or experiences rejection, NLCA offers alternatives where the results will be productive and that function as a learning tool to aid in realistic situations.

The researcher's responsibility continues in maintaining the viability of NLCA and in keeping the school moving forward. The ability to attract students and parents

remains a constant marketing challenge in the midst of an uncertain economy. The belief that Christian and secular education for the student population in Beaufort County is necessary will always be a hurdle and obstacle to overcome. The researcher has learned that school is a business and has to be operated in a manner which will always exhibit professionalism and purpose. The legacy of initiating New Life Christian Academy on St. Helena Island in the historical vein of the Penn School from the 1800s has been the catalyst for starting and will continue to be the fuel to continue to teach.

APPENDICES

Appendix A



Student/Parent Handbook

New Life Christian Academy
112 Halifax Road
St. Helena Island, South Carolina 29920
(843) 838-3333

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TABLE OF CONTENTS

Section 1 – General Information

Purpose of Handbook.....	4
Mission Statement.....	4
History of the School	4
Purpose of the School	4
Philosophy of Education	5
Doctrinal Statement.....	6
Spiritual and Educational Objectives	7
Pledges	8
Pledge to the Bible.....	8
Pledge to the Christian Flag.....	8
Pledge to the American Flag.....	8

Section 2 – Admissions

Statement of Nondiscrimination	9
Enrollment Procedures	9
Registration	9
Fees	10

Section 3 – Conduct and Discipline

Conduct.....	12
Discipline.....	12

Section 4 – Student Dress and Hair Code

Student Dress and Hair Code.....	14
Dress Code Violations	14
Student Dress for Physical Education.....	15

Section 5 – Sickness, Injury, and Medication

Sickness or Injury	16
Communicable Disease Policy	16
Medication	16
Clinic/Medication	17

Section 6 – General Policies and Information

Attendance Policies	18
Books	20
Emergency Procedures	20
Faculty.....	20
Field Trips	21
Guidance Services	21
Homework	21
Honor Roll	22
Insurance	22
Leaving Campus	22
Lunch Procedures	22
Make-Up Work	23
Materials.....	23
Music Policy	23
National Honor Society.....	23
Parent Involvement.....	24
Parties	24
Pick-Up.....	24
Promotion	24
Sales	25
School Office.....	25
Spiritual Emphasis.....	26
Student Drivers.....	26
Transcripts	26
Visiting the School and Classrooms	26

Section 7 – Junior and Senior Academic Information

Achievement Testing Program	27
Course Selection	27
Grading Information.....	27
Graduation Honors	29
Honors Courses	29
Special Notes	30

**NEW LIFE CHRISTIAN ACADEMY
STUDENT/PARENT HANDBOOK
A MINISTRY OF
NEW LIFE DELIVERANCE TEMPLE
112 HALIFAX ROAD
ST. HELENA ISLAND, SC 29920**

Section 1 – General Information

PURPOSE OF HANDBOOK

It is the purpose of this handbook to explain to the parents and students of New Life Christian Academy our basic philosophy of education and discipline. Policies that will direct our relationship together throughout the year will also be discussed. If any problems or situations arise which are not discussed in this handbook, the administration and faculty will determine the course of action necessary to correct the problem.

We trust that this handbook will provide you with the information that will lead to a successful school year.

MISSION STATEMENT

New Life Christian Academy, a ministry of New Life Deliverance Church, exists to educate and challenge students K5-12 grades in the mental, physical, and spiritual realms to become royal ambassadors for Christianity so that society will embrace salvation.

HISTORY OF THE SCHOOL

New Life Christian Academy has been used of God to train boys and girls in the Beaufort County area for the 2010-2011 academic school years. New Life Christian Academy, a ministry of New Life Deliverance Temple, began under the administration and leadership of Pastor D.L. Russell, Jr. in 2010. The vision of Pastor Russell was to provide a holistic education for children of all ages, creeds, and cultures.

When the school began, it consisted of six students ranging from third through twelfth grade. During the first part of the year, the classes were held in the facilities of New Life Deliverance Temple. Within weeks, the official school site was complete. The first graduating class of New Life Christian Academy was the class of 2011.

New Life Christian Academy is currently a member of the South Carolina Association of Christian Schools and the American Association of Christian Schools. The school is primarily college preparatory in emphasis, and its graduates are required to meet all graduation requirements for the State of South Carolina.

PURPOSE OF THE SCHOOL

The ultimate goal and purpose of New Life Christian Academy is to lead boys and girls to a personal relationship with Jesus Christ and then train them in the knowledge of God, the Christian way of life, and to offer an excellent education. Our desire is to work with

the parents in raising their child up in the nurture and admonition of the Lord and thus equipping him to identify, evaluate, and relate properly to life's problems.

OUR PHILOSOPHY OF EDUCATION

Wisdom and knowledge come from God; therefore, man's education is complete only when God and His Word are at the center of all learning. *The fear of the Lord is the beginning of knowledge* (Proverbs 1:7). As Christian educators, we are concerned with the total person: his intellectual, spiritual, physical, and social being. We believe the needs of the total person can only be met as approached from a Christian or Biblical philosophy. *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by Him* (1 Corinthians 8:6).

We will direct our attention to the various concepts of Christian education by apportioning them to three factors of education; the student, the curriculum, and the teacher.

The Student:

1. Created by God and in His image, he is of inestimable worth, possessing an eternal soul that shall inherit either everlasting life or everlasting damnation.
2. Because of sin, he is unable to reach God. His nature is totally depraved and foolishness is bound in his heart. (Proverbs 22:15)
3. Faith in Christ Jesus is the only way of establishing a right relationship with God. Reality in life's purposes and values can be ascertained in and through Christ alone.

The Curriculum:

1. God is the source of all wisdom and He has revealed Himself specifically in the Bible - thus God's Word is the basis of all our studies and should be correlated with all experiences that the child has under the auspices of the school.
2. Christian education seeks to train a child in such a way that he will have a sound, practical working knowledge of the Word of God and be able to evaluate every circumstance of life from a Christian perspective.
3. The home and church, being ordained of God and being charged with the responsibility of training and teaching (Deut. 6:6, Matthew 28:20), should work together with the Christian School in promoting the student's growth.

The Teacher:

1. The teacher in the Christian school must give evidence of knowing Christ as personal Savior.
2. The teacher must be wholly committed to following and obeying Christ; thus being wholly committed to a life of service for Christ's sake.

3. The teacher should possess academic and professional training necessary to perform his task.

OUR DOCTRINAL STATEMENT

This church receives the Scriptures as the inspired Word of God and the sole authority in matters of faith and practice. The following Declaration of Faith herein contains the church's understanding of Christian truth:

1. We believe that the Bible is God's Word, that it was written by men divinely inspired and that it is the supreme, infallible authority in all matters of faith and conduct.
2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and eternal death all that come to Him through Jesus Christ.
3. We believe in Jesus Christ, the eternal and only begotten Son of God, conceived of the Holy Spirit, of Virgin Birth, sinless in life, making atonement for the sins of humanity by His death. We believe in His bodily resurrection, His ascension and visible, pre-millennial return to the world, according to His promise.
4. We believe in the Holy Spirit who came forth from God to convict the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.
5. We believe that all men by nature and by choice are sinners, but that *God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life* (John 3:16). We believe, therefore, that those who accept Christ as Lord and Savior will rejoice forever in God's presence and those who refuse Christ, as Lord and Savior will be forever separated from God.
6. We believe in the church – a living spiritual body of which Christ is the Head, and of which all regenerated people are members. We believe that a local church is a company of believers in Jesus Christ, immersed in a credible confession of faith, and associated for worship, work, and fellowship. We believe that to these local churches were committed for perpetual observance, the ordinances of baptism and the Lord's Supper, and that God has laid upon these churches the task of proclaiming to a lost world the acceptance of Jesus Christ as Savior, and the enthroning of Him as Lord and Master. We believe that all human betterment and social improvements are the inevitable by-products of such a Gospel.
7. We believe that every human being is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore, church and state must be kept separate as having different functions, each fulfilling its duties

free from the dictation or patronage of the other.

OUR SPIRITUAL AND EDUCATIONAL OBJECTIVES

1. To lead students to a saving knowledge of Jesus Christ (John 1:12, Matt. 16:26).
2. To teach the Bible as God's Inspired, Incarnate Word and to develop attitudes of love and respect toward it (Deut. 4:10. 6:6).
3. To develop a desire in the student to know and obey the will of God (Matt. 26:39).
4. To equip the student to carry out the will of God daily (I Thessalonians 4:3-12, I Tim. 4:12).
5. To encourage the student's love for Christ (Eph. 3:19).
6. To guide the student in learning the principles of standing alone (Dan. 1:18).
7. To develop the mind of Christ in each student and to teach students how to overcome sin (John 16:33).
8. To train students to stand for Biblical convictions (Ps. 119:46, Proverbs 1:10).
9. To teach students the importance of examining everything in the light of God's Word (I Corinthians 11:28).
10. To encourage the development of self-discipline and responsibility (Acts 24:16; I Corinthians 11:28).
11. To train leaders who will be faithful servants of God (I Corinthians 4:2).
12. To develop a sense of responsibility in placing God first in the student's life (Matt. 6:33, Proverbs 9:9-10).
13. To encourage the students to recognize the importance that a Bible-believing local church plays in the life of a family (Heb. 10:25; Psalm 122:1).
14. To help students see in the light of Scripture their responsibility of telling others about the Lord (Matt. 28:18-20).
15. To help students develop good interpersonal relationships with faculty, students, and family (Romans 12:18).
16. To give our students a solid academic foundation in the fundamentals of learning geared for the average to above average student along with Christian training

taught from a Biblical point of view (Colossians 3:16, 17).

17. To stimulate an appreciation for the beauty of God's creation.
18. To promote proper physical and social development (Luke 2:52).
19. To instill a knowledge of and appreciation for our cultural heritage (Proverbs 14:34, 22:28).

PLEDGES

A demonstration of an individual's love and appreciation for our country, our Savior, and the Bible is a freedom afforded to every citizen of our country and an opportunity is provided to every student of New Life Christian Academy each day.

The recitation each morning of the words of the pledges given below is a consistent and continual reminder of the honor and privilege we have as American citizens and Christians. Therefore, it is essential that every student see his/her responsibility to recite these each day.

PLEDGE TO THE Bible

I pledge allegiance to the Bible, God's Holy Word, I will make it a lamp unto my feet and a light unto my path. I will hide its word in my heart that I might not sin against God.

PLEDGE TO THE CHRISTIAN FLAG

I pledge allegiance to the Christian flag and to the Savior for whose Kingdom it stands. One Savior, crucified, risen, and coming again, with life and liberty for all who believe.

PLEDGE TO THE AMERICAN FLAG

I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

Section 2 – Admissions

STATEMENT OF NONDISCRIMINATION

New Life Christian Academy admits students of any race, color, national, or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at New Life Christian Academy. It does not discriminate based on race, color, national or ethnic origin in administration of its educational policies, athletics, and other administered programs.

ENROLLMENT PROCEDURES

All students entering New Life Christian Academy must complete an enrollment form with a \$60.00 non-refundable registration fee. The student will not be officially enrolled in our school until the registration papers are received in the office, along with the \$60.00 fee. In addition, the following information must be submitted before the admissions committee can make a final decision:

- 1) A completed Registration/Enrollment form
- 2) A completed Application for Admission form
- 3) A completed School Photo Permission form
- 4) A signed copy of acknowledgement of Student/Parent Handbook
- 5) A copy of State Certified Social Security Card
- 6) A copy of State Issued Birth Certificate
- 7) A completed Request for Records form
- 8) A copy of Academic Record(s)/Transcript(s)
- 9) A completed Health Examination/Physical Examination form
- 10) A completed Health Record form
- 11) A completed Physical Education form
- 12) A copy of S.C. Certificate of Immunization form(s)
- 13) Immunization Records

After reviewing the above information, the administration may desire to schedule an interview with the prospective student and parents. A decision by the admissions will be made once all necessary forms have been submitted.

The administration reserves the right not to define criteria whereby a student may be accepted or denied as a student at New Life Christian Academy. The school also reserves the right to place a student in a lower grade if deemed necessary.

All new students are admitted conditionally with a trimester trial period. If the student fails to make acceptable progress or does not adjust to our program, the parents will be asked to find a school better suited to meet the student's needs.

REGISTRATION

New Life Christian Academy tuition for the academic school year is \$3,600. This fee does not include books. Book fees will vary according to the student's grade level (See administration for book fees). There is a non-refundable fee of \$60.00 per student, per year. Tuition may be paid in full, quarterly, monthly or bi-monthly. All students that enroll after the start of the academic school year will be required to pay \$120.00 late registration fee. Families with three or more students may receive the following tuition rate: \$360.00 for the first student, \$250.00 for the second student and, \$240.00 for the third student.

The entire amount of the tuition must be paid whether the student is present in school or not. **No exemptions** from payment of the monthly tuition will be made for sickness or any other causes that result in absenteeism. This "**no exemption**" policy pertains to grades K5-12.

Tuition is **due** on the **first (1st)** day of each month. There is a ten (10) day grace period. If tuition is not received by the tenth (10th) of the month, the parent(s)/guardian(s) will receive a letter requesting a written plan for paying the balance in full as soon as possible. It is the parent(s)/guardian(s) responsibility to make special financial arrangements. A **\$10.00** late fee will be added to the student's account if not paid by the tenth (10th) of the month. If payment in full is not received by the twentieth (20th) of the month and acceptable arrangements are not made a **\$25.00** fee will be added to the student's account. CASH or MONEY ORDER is the **ONLY** form of payment that will be accepted. **NO CHECKS WILL BE ACCEPTED!** New Life Christian Academy handles all financial matters with the parent(s)/guardian(s) only. Failure to make payments or arrangements by the twentieth (20th) will result in immediate suspension of the student from any and/or all classes at New Life Christian Academy. **The student will be suspended until some satisfactory arrangement has been made.** As a reminder, students returning from suspension will be allowed to make up major tests and projects according to make up guidelines. S.C. Compulsory School Attendance Law website: <http://ed.sc.gov/agency/Innovation-and-Support/Youth-Services/Truancy/South-Carolina-Compulsory-School-Attendance-Law.pdf>

Pre-registration for the next academic school year enrollment begins in April. Completion of the registration card and payment of the registration fee will ensure a place for the child during the next school year. Parents are cautioned to complete registration during the month of April, as classes tend to fill up quickly. All returning and new students must complete registration forms for each new school year. Remember, all forms and fees must be submitted **together** to the school office in order to complete the registration process and reserve a place for the student for the new school year.

All parents who enroll their children in New Life Christian Academy are to sign the Parent-Student Manual indicating to the school their willingness to support the school in all endeavors. During the time of enrollment, we would like to feel that we have the parent's confidence and support. Should there come a time that your support can no longer be given, we would ask that you withdraw your child/children from the school.

All students, parent(s)/guardian(s) are required to sign the Parent-Student Manual acknowledging the fact that they are ultimately responsible to see that their child abides by the standards set forth. Although younger students are not required to sign a conduct code, the importance of following the Parent-Student Manual will be stressed.

FEES

Fee Dates and Policies: All registration and administrative fees are due during the enrollment process of the academic school year. Tuition is due by **August 1st** of the new academic school year and the last payment is due by **May** of the academic school year.

Extended Care Fees

Extended Care fees are in addition to and separate from regular school fees. **All students will be dismissed promptly at 2:15p.m.** All students must be picked up by **2:30p.m.** Students that are not picked up by 2:30 p.m. will be placed on our Extended Care Program. Occasionally, parents may be late picking up the student. It is the parents responsibility to communicate to the administrative staff or faculty should this problem occur. Extended Care is available from 2:30p.m. - 3:00p.m. In the event the student is not picked up by 3:00 p.m. there will be an extra charge of \$1.00 for every minute the child is not picked up after 3:00 p.m. Late pick up fees will apply to **ALL** students not picked up at 3:00 p.m. Please do not include late pick up fees with tuition. Place late pick up fee in the envelope and check payment as such.

Section 3 – Conduct and Discipline

CONDUCT AND DISCIPLINE

CONDUCT

New Life Christian Academy expects its students to live above reproach, showing respect to God, country, family, faculty, and fellow-students; therefore, lying, cheating, theft, and profanity will not be tolerated. Attendance at New Life Christian Academy is a privilege, not a right. Constructive suggestions are always welcomed, but GRIPING IS NOT TOLERATED. Any student who will not cooperate spiritually, morally, or scholastically will be dismissed.

Disorderly conduct (goofing off, horseplay, disruptive talking, etc.) is not conducive to Christian character and leads to destruction of property; therefore, it will not be tolerated. In New Life Christian Academy, these four rules must be followed:

1. No student will be out of his seat without permission.
2. No student will speak out in class without permission.
3. Students will always address and reply to teachers with the utmost respect.
4. Students in the high school who fail to follow instructions will be given demerits.

It would be most helpful for all of us to remember that New Life Christian Academy is a private institution and as such, has the right to set and maintain its own standards of acceptable conduct, dress, cleanliness and scholarship for those who ask to join its student body and faculty.

DISCIPLINE

The Bible teaches respect for authority (Colossians 3:20, Romans 13:1a, and Hebrews

13:17a), and it requires discipline for children (Proverbs 6:23, Proverbs 13:24, Proverbs 29:15, 17). If we discipline ourselves, it is not necessary for others to discipline us.

Parents and teachers must cooperate fully with one another. Anything said or done which tears down respect and confidence for either party will harm the student. When there is a misunderstanding, the parent should take it quickly to the teacher. No written notice sent home could possibly be as informative as a conference with the teacher. We encourage parents to confer with the teacher whenever needed. However, parents must call the office to schedule a conference. Unscheduled conferences before school, including the teachers' instructional time will not be permitted. Conferences after school will depend on the teacher's schedule, as they too have appointments and activities. Parents are asked not to come to the classroom during the busy day to get missed assignments, as our teacher's are unable to stop normal classroom procedures to gather the needed information. Parents should not call teachers at home to discuss student problems. They need that time for their own personal and private lives. **Clear communication between parents and teachers is one of the keys to successful learning.**

Students found to be out of harmony with the Parent-Student Manual and manner of life by repeated violations of the Parent-Student Manual or those students who display a continuing rebellious and disagreeable attitude toward the manual shall be required to withdraw for the general welfare of all concerned. However, that student may be reconsidered for re-application during another school year, if circumstances seem to warrant it.

Students who break the standards of manual or dress codes will receive corrective measures to deal with the problem, which may take the form of demerits, detention, extra assigned work, probation, suspension, or expulsion.

A student presenting a discipline problem will be put on probation, suspended or expelled. Some reasons for probation or suspension that could lead to expulsion include:

1. Continued deliberate disobedience.
2. A rebellious spirit that is unchanged after extended effort by the teachers.
3. A continued negative attitude and bad influence upon other students.
4. Insufficient academic progress.
5. A serious breach of Parent-Student Manual.
6. Failure of the parents to comply with the disciplinary procedures of the school.
7. Failure of the parents to obtain recommended professional help.

Section 4 – Student Dress and Hair Code

STUDENT DRESS AND HAIR CODE

At New Life Christian Academy, we strive to teach students the value of a disciplined life. Good self-discipline will set the stage for proper learning. Part of self-discipline is "dressing for success." Students learn there is one standard of dress for school/work and another for play. As these standards are maintained, productivity, achievement, and self-control will be hallmarks of our students. Therefore, the following school uniform requirements have been set forth. **NO** clothes may be worn to classes at New Life Christian Academy except the approved items, with shirts embroidered or screened with the official school logo. Please note that the navy blue, khaki or black pants may be worn with a plain polo style white or gray shirt. Please be aware that the staff will be checking for dress violations upon students' arrival. ****Please note that all students entering the campus are required to be in full uniform while on campus, from the moment they exit the vehicle upon arrival to the moment they leave the campus!** A Godly standard of dress includes neatness, cleanliness, and modesty.

PANTS: Navy blue, black or khaki are the **ONLY** approved colors for all pants, shorts, skirts or skorts. Shorts, skirts, and skorts being no shorter than 2" above the knee for **ANY** students. Underwear must be fully covered at all times. *****Please do not wear shorts with strings and gadgets, as this type of clothing can be hazardous.***

BELTS: Black or brown belts **ONLY**. Must be worn with pants and shorts at **ALL** times.
**** Students that violate this code will receive disciplinary probation.**

SHIRTS/BLOUSES: White, gray or navy blue polo style shirts or blouses **ONLY**. All shirts/blouses must be tucked in. NO T-shirts of any kind, except ones with our school logo, will be permitted. Long sleeved turtlenecks and long sleeved undershirts may be worn under shirts/blouses for extra warmth, and must be solid gray or white **ONLY**! Without emblems, writings or designs of any nature. **NO OTHER COLORS WILL BE PERMITTED!**

SHOES: Black or White shoes **ONLY**. NO opened toed shoes, slippers, or sandals of any kind will be permitted. Shoes may be tennis or leather. **NO Heelies® or shoes with wheels and spikes will be permitted.**

HAIR/HEAD COVERINGS: Hair will be neat, well groomed, and will be judged inappropriate if it does not enhance the student's appearance. This decision is left solely to the discretion of the principal. Young men are to be clean-shaven. **MUSTACHES are allowed.** Hats, caps, and/or sunglasses are not to be worn inside the buildings. **Students that violate these codes the items will be confiscated and returned at the discretion of the principal.**

COATS/JACKETS: Coats are to be worn outside of the building. NO coats will be worn in the building unless inclement weather occurs. Jackets may be worn with the school logo inside of the building at any time.

DRESS CODE VIOLATIONS

It is the parent's responsibility to see that the student abides by the dress code. Parents, please be aware of what your child is wearing when he/she leaves for school. If in doubt, have him/her change.

Dress code violations will be dealt with as follows:

The student will be sent to the administration office for a dress code slip. The parent will be called to bring appropriate clothes. The student will remain in the office until the parent arrives. Students in grades 7-12 will receive demerits for each dress code violation. If a student is in continual violation of the dress code, he and the parents will be asked to meet with the administrator and or the principal.

Since "Fads and Fashions" are constantly changing, the administration and or the Principal reserves the right to determine what is acceptable in the area of hairstyles or accessories worn. **Anything that in our judgment is likely to distract or disturb other students and hinder the educational environment we desire to build in our school will not be permitted.**

STUDENT DRESS FOR PHYSICAL EDUCATION

We are excited to present the opportunity for the student to participate in the **President's Challenge Physical Fitness Program®**. Physical fitness is fundamentally a learning time. Physical education stresses physical activity, not as an end in itself, but as means toward fulfilling one's personal potential in all phases of life. The **President's Challenge Fitness Program®** is a planned program of personal movement experiences

that develops the body and fosters growth intellectually, socially, and creatively in harmony with the goal of Christian education. Classes are held weekly at an off campus location. Students must wear knee length gym shorts or long lightweight knit pants. Tee shirts must be PLAIN without any writings, emblems, designs or graphics. Sneakers or tennis shoes with white socks. Tank tops or spaghetti straps are **NOT** allowed. A shirt must be worn at **ALL** times.

Students will be allowed to change after physical education classes. Dressing out is an important part of the participation grade. Not dressing out properly will warrant (5) demerits. If a student is to be excused permanently from physical education, he or she must obtain a medical excuse from his physician. This procedure must be cleared with the administration office.

Section 5 – Sickness, Injury, and Medication

SICKNESS OR INJURY

Students are not to come to school if they are running a fever or are too ill to maintain their daily schedule. Students who become ill while at school will be sent to the office. The parents will be called to come and pick up the student. If a student suffers a serious injury at school, New Life Christian Academy will call for immediate medical assistance and then attempt to notify the parents. For minor injuries, an attempt will be made to reach the parents first for their instructions.

COMUNICABLE DISEASE POLICY

New Life Christian Academy desires to maintain a healthful school environment by instituting controls designed to prevent the spread of communicable diseases. The term "**communicable disease**" shall mean an illness that arises because of a specific infectious agent that may be transmitted either directly or indirectly from a susceptible host or infected person or animal to other persons.

A teacher or administration official that reasonably suspects that a student or employee has a communicable disease shall immediately notify the administrator.

Any student or employee with a communicable disease for which immunization is required by law or is available shall be temporarily excluded from school while ill and during recognized periods of communicability. Students and employees with communicable diseases for which immunization is not available shall be excluded from school while ill. If the nature of the disease and circumstances warrant, New Life Christian Academy may require an independent physician's examination of the student or employee to verify the diagnosis of communicable disease at the parent's expense. New Life Christian Academy reserves the right to make all final decisions necessary to enforce its communicable disease policy and to take all necessary action to control the spread of communicable diseases within the school.

Communicable diseases include (but are not limited to): Acquired Immune Deficiency Syndrome (AIDS), Aids Related Complex (ARC), Amebiasis, Animal Bite of Humans only by a potentially rabid animal, Anthrax, Botulism, Brucellosis, Campylobacteriosis, Chancroid, Dengue, Diphtheria, Encephalitis, Giardiasis (acute), Gonorrhea, Granuloma Inguinale, Hansen's Disease (Leprosy), Hemorrhagic Fevers, Hepatitis, Histoplasmosis, Human Immunodeficiency Virus (HIV), Legionnaire's Disease, Leptospirosis, Lymphogranuloma Venereum, Malaria, Measles (rubella), Meningitis, Meningococcal Disease, Mumps, Paralytic Shellfish Poisoning, Pertussis, Pesticide Poisoning, Plague, Poliomyelitis, Psittacosis, Rabies, Relapsing Fever, Rocky Mountain Spotted Fever, R. Rickettsia, Rubella (including congenital), Salmonellosis, Schistosomiasis, Shigellosis, Smallpox, Syphilis Tetanus, Toxoplasmosis (acute), Trichinosis, Tuberculosis, Tularemia, Typhoid Fever, Typhus, Vibrio, Cholera, Vibrio Infections, Yellow Fever.

MEDICATION

Signed permission from a parent or a licensed physician must be obtained before any medicine can be given at school (includes over-the-counter medicines). Prescription medicines must be in the original container and labeled with the child's name. ALL medicines must be left with the school secretary with a note from the parent explaining dispensing procedures (includes over-the-counter headache medicine for ALL students). The school cannot assume full responsibility to see that it is taken at the proper time or in the prescribed manner if these instructions are followed. Students requiring close attention in this area should remain under the parent's supervision.

CLINIC / MEDICATION

All medication must be signed in by the parent at the school office when the child is brought to school. The medication must be labeled clearly with the child's name, dosage, and times to be given. If this is not done, the medication will not be administered. (See section on "Sickness and Injury" above.)

Section 6 – General Policies and Information

ATTENDANCE POLICIES

Student Arrival/ Home Room Time: **ALL students must be on time!** Please note that students from grades K5-fourth grade must be escorted into the building by an adult or older sibling. The scheduled arrival time for all staff is 7:15 a.m. Students are allowed to be dropped off at such time. ALL students will be required to arrive at school and be in their appropriate place at 7:30 a.m. Attendance will be taken at 7:30 a.m. It is important that the student is on time, for Bible Devotions, which starts promptly at 7:45 a.m. The most important factor to a successful school program is to be on time. Students who are late or absent from the instructional teaching time usually fall behind in academic achievement, have loss of interest in school and grades decline, which may result in withdrawing from school.

Tardy: Students are expected to be on time. This includes kindergarten (K5 - 12) grade students. Tardiness requires a written excuse from the parent, stating the reason. Students arriving after 7:45 a.m. are to be brought into the office by a parent to receive a tardy slip.

When a student is tardy three (3) days in any grading period, it will be recorded as an unexcused absence and the student may be asked to do make up work. This will also prevent the student from receiving a perfect attendance award at the end of the school year. In grades 7-12, three (3) tardiness will also result in two (2) demerits.

All tardiness to school and to class are unexcused. All students are expected to be in school and to their classes on time. If a legitimate reason exists for the tardy, it must be approved within 24 hours by the administrator or the teacher.

Habitual tardiness may lead to dismissal from school.

Students coming to school after 11:00 a.m. or leaving school before 11:00 a.m. will be considered absent for one-half a day.

Absence: A student having more than five (5) excused absences and five unexcused absences for a total of (10) ten absences per trimester in any given subject during the course of (1) one school year will constitute failure of the course. Should this occur, state law requires students to still be in school! S.C. Compulsory School Attendance Law website: <http://ed.sc.gov/agency/Innovation-and-Support/Youth-Services/Truancy/South-Carolina-Compulsory-School-Attendance-Law.pdf>

In the event, withholding of a passing final grade will be pending and a review of the absences is in full discretion of the administration or the principal.

Students will be counted in attendance only if they are actually present or are engaged in a school-approved educational activity that constitutes a part of the instructional program.

A student's absence may be approved if the parents go out of town and the student must go with them. A note must be brought in advance for supervisor and teacher approval. All work is to be completed within the time specified.

The following are the only acceptable reasons for student absences: student illness, medical appointments (must bring note from doctor), death in the family (must bring a copy of the obituary), school-sponsored events or activities previously approved by the school. Students who are sick must present a note stating the reason for the absence from their parent and/or doctor upon returning to school. The student may only be absent eight (8) days during the school year due to illness before doctor's notes will be required; doctor's notes must include the nature of the illness.

All absences not listed above are **unexcused**. This includes any absences where no written notice is received within one (1) day after the absence. Vacations and business trips will be considered unexcused unless approved by the administration in advance and the student has passing grades in all subjects. (See "Make-up Work" section for unexcused absences.)

The following reasons will be **unexcused** for school absences:

1. A foreseeable absence that was not pre-excused will automatically be considered unexcused.
2. All non-emergency absences or absences for the sake of convenience to the parent, (example: skipping school, staying home to baby-sit, sleeping late after being in church all night, too tired, etc.).
3. Any high school student who misses school because of illness and reports to a regular job on that day.
4. If a student returns to school without a written notice from parents, he will receive an unexcused absence.
5. If a student misses all day for a doctor's appointment that takes only an hour or so, the absence will be unexcused. It is suggested, for the benefit of the student and teacher that appointments are made after school. If this is not possible, the student should only be out of class for the required time of the appointment. If several appointments are needed, please work to see that the same class/subject is not missed each time.

Attendance will be taken on a period-by-period basis in grades 7-12. Students who are continually late to school and miss portions of the first period will be counted present for the day but could possibly lose credit for the first period class. A student must be in a class for at least 40 minutes to be considered present unless a valid excuse is presented to the teacher. Regardless of the number of excused absences a student may have, no credit can be awarded in classes where the student has missed 18 or more hours of instruction during the school year.

All high school parents are responsible for calling the office before 9:00 a.m. on the day their child is absent stating the reason for the absence. A student will not be admitted back to class without a note from the parents stating the reason for his/her absence. It is the policy of New Life Christian Academy not to allow the student to make up work missed due to an unexcused absence, unless ruled otherwise by the administrator.

Parents of absentee students may be called to verify the absence and reason. **The student when returning to school must bring in a written notice, by a parent/guardian stating the specific reason for absence.** An extended illness (more than 3 days) or a contagious illness will require a doctor's statement regarding the nature of the illness upon returning to school.

If a student is absent from school, he is not to show up on campus for practices, social events, ball games, or just to visit. **An absence means the student is not on campus at all.**

EXCUSES

For minor difficulties, a note from the parents is required. A student should bring a note from home stating the date, grade, student's name, and the length of time and reason he/she is to be excused. Phone calls are not acceptable. If a student does not have a

written excuse, points will be taken off his grade.

Students are required to dress out for class even though they may be physically unable to participate. They will be used to assist the teacher as needed, thus maintaining their participation grade. If any student is physically unable to participate in the regular physical education activities for a period of more than three consecutive days, he or she must secure a medical excuse from the doctor. This letter will need to be filled out so that the teacher will know what the student is capable of doing in class. If a student is medically excused from the class for a period of time, he will have written assignments during his time of non-participation. This written work helps to maintain a willingness to work.

BOOKS

The safekeeping of books is the responsibility of the student to whom they belong. They should be handled with care. See administrator for book prices according to grade levels. The student will pay for any borrowed books that are damaged. If a text is lost or destroyed, the student must pay the total replacement cost. Book fees must be placed in an envelope checked as such.

EMERGENCY PROCEDURES

During severe or threatening conditions, parents should tune to a local radio or TV station, which will announce if school is closed and will re-open. New Life Christian Academy follows the Beaufort County school systems recommendations as closely as possible in these matters and only relates to serious threats or danger. Keep in mind; many of the area public schools are sometimes closed because they are used as shelters for residents in the path of a storm. That is often their only reason for closing. **In such cases, sometimes New Life Christian Academy will still have school.** In the event of a tornado, hurricane, or fire, the route for evacuation of the building is posted in each classroom.

The alarm for the fire drill is a siren. Students will move quickly from the building in a straight line to the designated area. Students are to leave books and personal items in the school. All students will review fire safety procedures and fire drills will be practiced and implemented on a regular basis. Upon reaching the proper distance from the building (designated by the teacher), the students should turn and face the building and listen to roll call.

FACULTY

All faculty members of New Life Christian Academy are approved academically, morally, spiritually, and physically by the School administration before they join the faculty. All faculty members of our school staff are required to meet the educational requirements to be certified by the South Carolina Association of Christian Schools.

The foremost requirements for teachers at New Life Christian Academy are an unselfish dedication to Christian education, a sincere love for children, and a complete devotion to the Lord Jesus Christ.

FIELD TRIPS

All field trips will be approved by the administrator. NO student will be permitted to drive for any field trip. Field trip forms must be signed and returned to New Life Christian Academy office in order for students to leave campus for school functions or field trips of any type. Each of the classes in kindergarten through sixth grade will have at least two (2) fields trip during the year. Parents are encouraged to participate as chaperones. However, parents are expected to dress modest as chaperones on the field trip. A small fee is usually charged, depending upon the field trip. Parents must send in a written note if they do not want their student to attend a field trip. The day will be counted as an excused absence for those students that have permission from their parents not to attend. However, if the teacher administers a quiz regarding the trip, the student will be held accountable for the information and will take the quiz. All adults and students participating in field trips must abide by all guidelines set forth by New Life Christian Academy administration. Please note that field trip return times are subject to traffic delays and other unforeseen circumstances. Please be understanding and make other arrangements as needed.

GUIDANCE SERVICES:

Pastors, counselors and teachers are available to help students reach their fullest potential spiritually and academically. Please contact the school or church office to schedule counseling or parent conferences.

This parent manual is in no way an all-inclusive statement of New Life Christian Academy's rules, regulations and philosophy. The administration reserves the right to determine acceptable actions, behavior and conduct. The administration has the right to add or delete elements of this handbook at any time if deemed necessary. **New Life Christian Academy is a private academy and enrollment is a privilege and not a right.**

HOMEWORK

New Life Christian Academy believes that homework is vital to the student's development academically. It stimulates independence and self-direction. It reinforces school learning through practice and provides an opportunity to spend extra time on worthwhile school activities or projects. Homework acquaints parents with what the child is learning and affords them an opportunity to help their child. Homework is:

1. For reinforcement: We believe that most students require solid drilling to master material essential to their educational progress.
2. For practice: Following classroom explanation, illustration, and drill on new work, homework is given so that the material will be mastered.
3. For remedial activity: As instruction progresses, various weak points in a student's grasp of a subject become evident. Homework following classroom instruction allows these weak points to become identified.
4. For special projects: Book reports, compositions, special research assignments, and projects are some of the activities that are frequently the subject of homework

attention.

Homework assignments must be completed and handed in on the day designated by the teacher. Students are required to write their assignments in a notebook designed for that purpose. Parents should check to see that all homework is completed and all books are returned to the classroom.

Concerned parents will understand what we mean when we say that the real price paid to help ensure that the best education possible for their child is NOT the tuition paid in the office, but rather the time spent each evening helping them with their homework.

HONOR ROLL

1. Students who earn straight **A's** and having no lower than a **"B"** in any electives during a grading period will be named to the Principal's List.
2. Students who earn a combination of four (4) **A's** and two (2) **B's** and having no lower than a **"B"** in any electives will be listed on the **"A" Honor Roll**.
3. Students who earn a **"B"** average with GPA greater than or equal to 3.25 with no **C's** will be listed on the **"B" Honor Roll**.
4. Students who maintain Honor Roll Status throughout the entire school year will be recognized during the school's awards ceremony in the spring

INSURANCE

Our policy provides for **"excess"** coverage for the student while at school and will pay **"in excess over any family or employer group insurance which must contribute their maximum first."** Our insurance plan is subject to review and change as we attempt to continue to provide a better protection plan. Although insurance is provided, New Life Christian Academy does not assume liability for an accident or sickness beyond our control.

LEAVING CAMPUS

Any student leaving campus for any reason during the school day must be signed out by a parent or designated adult. The sign-out sheet is located in the administration office. If a student returns during the same day, he must return to the administration office to sign in.

ONCE A STUDENT ARRIVES ON CAMPUS, HE IS CONSIDERED IN SCHOOL. Leaving campus without permission, even before school officially starts, or at the end of the day before dismissal time, will be considered skipping.

If a student is to leave with another student other than a regular ride, the student's parent must call the school. If a student drives and must leave before 2:15 p.m., he must have written permission from a parent.

LUNCH PROCEDURES

All students will be responsible for bringing their own lunch to school. Lunch hours are

from 11:25 a.m. – 11:55 a.m. Seniors that are permitted to leave the campus will not be allowed to bring food on the campus. Students will not be permitted to eat or sit on cars during breaks or lunch period. Each student is responsible for cleaning any mess left after lunch and should put all trash in an available trashcan. Food and drinks will be permitted outside ONLY in designated areas. A microwave and refrigerator will be available for students to heat and store food.

MAKE-UP WORK

It is the responsibility of the student with an excused absence to obtain and turn in the missed assignments from the teacher(s). It is also the responsibility of the student to obtain any missed class notes from another student. Class notes are not to be copied on the school's copy machines. The student will have as many days to make-up the work as he was absent.

If the student is absent, he/she will be allowed to make-up graded homework, quizzes and tests. However, the general rule states that all make up assignments are due at the beginning of each respective class period, the second day back from any absence. Students, on their first day returning to school, are responsible for making sure they receive and fully understand the assignments. Any make up tests will be scheduled by the teacher, and will be completed after school has been dismissed or at the teacher's convenience. Parents are to make arrangements for students taking make up tests to be picked up when tests are completed. Parents need to make arrangement for siblings that are not taking tests.

MATERIALS

Students are expected to bring their own supplies. A list of what is needed for each class will be given to the student on the first day of school. ****NOTE** To avoid the risk of viruses, computer disks from home will not be allowed in the computer.** The computers will be available for student projects. Each student will be charged a modest fee for disks and toner.

Please do not allow the student to bring cell phones, radios, iPods, tape recorders, mp3 players, hand-held games and other electronic devices to school without permission from the administration. In addition, games, weapons, knives, playing cards, and immoral or questionable reading material are not to be brought on campus. Normally, there is no need to bring periodicals of any kind on campus unless a teacher assigns material from a periodical as reading. Reading books brought on campus must be approved by the student's English teacher.

MUSIC POLICY

The purpose of New Life Christian Academy is to work hand-in-hand with the home to, ***Train up a child in the way he should go (Proverbs 22:6).*** This training includes academic as well as character growth.

It is recognized that New Life Christian Academy does not have the authority to tell the home what type of music to which the young person should listen. However, it is also recognized that students who exist on a steady diet of "secular music" do not grow spiritually, become cold and indifferent to the things of God and hinder the growth of

other students. Therefore, New Life Christian Academy encourages all students to refrain from listening to music that is not conducive to their spiritual growth.

NATIONAL HONOR SOCIETY

New Life Christian Academy will become a chapter member of the National Honor Society upon accreditation. The National Honor Society is open to tenth through twelfth grade students who are selected by a faculty member. The criteria for membership are based upon a student's outstanding performance in the areas of scholarship (3.0 G.P.A. or higher accumulative average set by the school administration), service, leadership and character.

PARENT INVOLVEMENT

The faculty and administration encourage parents of our students to remain actively involved in the students' education. Parents should feel free to contact the student's teacher to discuss progress. All appointments should be coordinated through the administration office.

Parent-teacher fellowships are scheduled throughout the year. Parents are encouraged to attend these informative meetings as a means of learning what the student is doing and how he/she can improve. Please make a note of these dates, as well as exam schedules and dates that report cards will be sent home.

There are times throughout the year when parents may be asked to serve as a chaperone or a helper in some activity. The school requires parents to follow the standard of dressing modest. Parents not meeting the standards will not be permitted to act as a chaperone.

We would also greatly appreciate parents dressing modestly and appropriately when they visit our campus or attend any school function. Please respect God's property by **not smoking at anytime** on school or church property.

PARTIES

A complete list of party days, times, and items to provide will be sent home in advance. Please remember that the school does not display anything having to do with witches, leprechauns, jack-o-lanterns, bunnies, and Santa Claus or anything that would be contrary to Biblical truth.

PICK-UP

NOTE: IF SOMEONE DIFFERENT IS PICKING UP YOUR CHILD DURING OR AFTER SCHOOL – FOR ANY REASON – NOTIFY THE SCHOOL IN WRITING OF THIS CHANGE. IF AN EMERGENCY ARISES, CALL, IDENTIFYING YOURSELF AND THE PERSON WHO WILL BE PICKING UP YOUR CHILD. A PHOTO ID WILL BE REQUIRED OF THE PERSON PICKING UP THE CHILD.

PROMOTION

Mastery Learning: In the typical classroom, some students naturally learn faster and

better than others. They apply themselves devotedly and shed great tears over anything less than an "A". Others plod along at varying paces and only become serious the night before the test. Still others who have not had successful school experiences actively resist cooperation and learning, seeking their rewards in other ways.

New Life Christian Academy's mastery learning style eliminates the "grade competition" problem, which causes good students to become conceited and low-achieving students to develop poor self-images. It is also efficient, making the best use of student time during the course. However, the most important advantage may be the preparation of a good solid base for the future learning and future life experiences. Teaching for mastery doesn't mean you should expect perfect work. Mistakes aren't crimes, and children aren't mature adults. **The student is expected to make 84% on ALL class assignments, quizzes, tests, and projects.** The object to "mastery" *is to work patiently and carefully toward short-range goals, clearing up misunderstandings, and building skills.*

For a student in grades 9-11 to be promoted, he/she must earn the required credits for the next year's classification:

Attendance / Diploma Requirements:

All students must attend each class a minimum of 160 days each trimester period before he/she can receive consideration for credit.

New Life Christian Academy is a Christian and "College Preparatory" school. It is our desire that each student with the encouragement of his/her parents works hard and does his/her very best at the task that has been set before him. Although graduation may seem a long way down the road, hard work and perseverance now will reap dividends when the student has successfully completed all requirements and the diploma is in hand!

In order for the student to obtain a high school diploma, it is required by the state that he/she successfully earn a total of (24) units of academic credits in grades 9-12, distributed as follows: (Bible is a required subject to be taken each year as an elective at New Life Christian Academy.)

Language Arts **4 credits**

(With major concentration in composition, grammar, and literature)

Social Studies **3 credits**

1 credit World History ½ credit American Government

1 credit U.S. History ½ credit Economics

Science **3 credits**

1 credit Physical Science

1 credit Biology with Lab

1 credit Chemistry with Lab

Mathematics **4 credits**

*College Preparatory Mathematics

*1 credit Algebra I *1 credit Algebra II

*1 credit Geometry *1 credit Advanced Math

General Mathematics is not college preparatory class

1 credit Algebra I 1 credit Business Math

1 credit Informal Geometry 1 credit Consumer Math

Foreign Language	2 credits
(2) of the same	
Physical Education	1 credit
(Taken with Health until 11 th grade)	
Computer Science	1 credit
Keyboarding	1 credit
Electives (Bible required)	<u>5 credits</u>
	Total: 24 credits

SALES

Except for school-sponsored projects, students are not to advertise or sell items on the campus.

SCHOOL OFFICE

The school office is a place of business during the school hours. Students having business for the school office should arrange to have it done before school or during their lunch hour. Students should come to the window and ask the secretary's permission before entering any office.

School phones are for business use only and are not to be used by students unless an emergency arises and permission has been obtained. Parents are requested to make all calls to the office as brief as possible.

School copy machines are not for personal or student use.

SPIRITUAL EMPHASIS

Chapel services are held twice a month, with special speakers, faculty, and students participating in the programs. From time to time, there will be special musical and educational programs. Parents are encouraged to visit any chapel service.

STUDENT DRIVERS

1. All parents that allow the student to drive to school must sign a parent liability consent form.
2. Cars must be parked at the designated place upon arrival at school. Students are not to sit in their cars upon arrival.
3. Students may not be in or go to cars in the parking lot during school hours.
4. Students may not sit in their cars with other students after school. Students must leave the campus after school.
5. Students violating school regulations regarding the use of automobiles may be denied permission to drive their car to school.
6. Students may not play loud offensive music in their cars on campus.
7. Students should always lock cars parked on the school grounds. The school is not responsible for stolen items.

TRANSCRIPTS

Transcripts are furnished upon request if all fees and payments are up-to-date. Seniors may receive the first transcript copy at no cost. Additional copies will cost \$2.00, payable upon receipt.

VISITING THE SCHOOL AND CLASSROOMS

Parents are always welcome at New Life Christian Academy and should feel free to visit the school and classrooms. Parents who come to school during normal school hours for any reason are asked to go directly to the school office and identify themselves. Any visitor to a classroom should make an appointment with the administration office in advance. Parent-teacher conferences should be scheduled with the classroom teacher at a convenient hour. Do not send friends or relatives to pick up your child without written or verbal notification to us in advance. This is for the protection of the student.

Section 7 – Junior and Senior Academic Information

ACHIEVEMENT TESTING PROGRAM

New Life Christian Academy has a detailed testing program designed to measure the student's abilities and progress. The results of this testing are used to aid the teachers and administration in improving the curriculum.

All students' 3rd – 9th grades are given achievement tests during National Testing Week to measure their achievement in areas of English, Math, Science, and Social Studies.

The Stanford Achievement Test Series is the testing instrument used for this purpose. All student responses are electronically scored and a detailed sheet listing the child's results is provided to the parent with the final report card. In addition to the achievement tests, all students are given the Iowa Standardized Test to determine the student's school ability index.

Juniors and seniors are required to take either the SAT (Scholastic Aptitude Test) or the ACT (American College Test) before graduation. Preferably, students should take both to ensure adequate information for college admissions.

Sophomores are required to take the ACT or PSAT.

Juniors and Seniors are required to take the SAT and ACT.

COURSE SELECTION

1. Sophomores, juniors and seniors may choose their classes under the guidance of the administrator at the end of the school year, in preparation for the following year. Students are encouraged to choose classes that best meet their abilities and will help them meet the requirements for graduation.
2. Students are required to furnish the school office with any transcripts of work completed in other schools as soon as possible. These credits will not be counted until an official transcript from the school is in our office.

- Sophomores, juniors and seniors may choose elective classes by June 6, in preparation for the following school year. The administration will do their best to give students the classes they ask for, but because of scheduling conflicts, this may not always be possible.

GRADING INFORMATION

The following has been adopted as the grading scale for all work done at New Life Christian Academy:

Letter Grades	Percentage Grades	Grade Points
A+	100-99	4.3
A	98-95	4.0
A-	94-93	3.7
B+	92-91	3.3
B	90-87	3.0
B-	86-85	2.7
C+	84	2.3

*Points are assigned as above with the exception of Honors courses. For these courses, an A = 5 points, and a B = 4 points. (See '*Honors Courses*' for more information.)

Effort and Conduct Grades:

1=Excellent	2=Good	3=Satisfactory	4=Poor	5=Unsatisfactory
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- Grades will be issued at the end of each trimester period. At that point, the academic teachers will assess each student's ability, attitude, and application of skills. All incomplete work at the end of a grading period must be made up within 10 school days after the beginning of the new grading period.
- The final average of an annual class is determined by counting final exams. The final average of a trimester class is calculated by each of the 2 trimester periods and the final examination.
- Progress reports will be sent home on all students during the middle of the grading period. The purpose of this report will be for parents to evaluate their child's grades and to take whatever action necessary to make improvements. After the parent has

reviewed the report, he/she needs to sign and return it to the homeroom teacher the following day. Parents who wish to discuss the progress of the child are encouraged to schedule a conference with the teacher.

4. Report cards are issued at the end of each grading period. These reports give parents and students accurate information regarding the progress or lack of progress being made by the student. Report cards are to be signed and returned to the teacher the next school day.

Extra Credit:

Extra credit is given at the teacher's discretion and may only be used to raise a grade before the end of the grading period. Extra credit will not be given to students that have a low grade as the result of not turning in homework, projects, etc. No extra credit may be done to raise a grade already earned and reported on the report card.

Examinations:

1. The academic year at New Life Christian Academy is divided into three (trimesters) grading periods. Teachers are required to administer at least two tests and trimester exam during this grading period. An exam schedule will be provided for the trimester exams. Trimester exams will cover material for the entire period, while final exams will cover material for the entire year. Report cards will be sent home at the end of each trimester.
2. All students in grades 7-12 will be required to take final examinations.
3. Students who miss final examinations will be allowed one week (from the date they returned to school) to make up the examination. Tests must be made up at the discretion of the subject-area teacher. Students who fail to make up work within the given time period will be given a zero on the test.

GRADUATION HONORS

Graduates who have a final grade point average of 3.25 or above (on a 4.0 scale) will be graduated with honors.

The valedictorian and salutatorian from the graduating class will not be chosen based on the academic record alone. Citizenship, attitude, cooperation, and similar factors will be considered by the administration in making this choice. The valedictorian and salutatorian must have been a student at New Life Christian Academy during the entire eleventh and twelfth grades.

Grade Level Requirements: Example.

<u>NINTH</u>	<u>TENTH</u>	<u>ELEVENTH</u>	<u>TWELFTH</u>
Bible I 1/2	Bible II 1/2	Bible III 1/2	Bible IV

English I	English II	English III	English IV
World History.	U.S. History	Econ. /Govern.	Spanish II
Phy. Science	Biology w/ Lab	Chemistry w/ Lab	Math choice
Algebra I	Algebra II	Math choice	Computer Sci.
P.E. w/ Health	Keyboarding	Spanish I	2 Electives
1 Elective 1/2	1 Elective 1/2	1 Elective 1/2	

*An elective is any class that is not serving the purpose of satisfying another graduation requirement. Electives should be carefully balanced between academic and non-academic courses. When signing up for electives, students must include at least one alternate for each elective selected. Students should not assume that there is any less amount of work associated with these classes.

HONORS COURSES

1. The following courses are considered "Honors" Courses: Advanced Math and Physics. Students may also take Junior and Senior English as an Honors Course by doing additional work. Students who choose to take these classes for "Honors" credit must have approval from the subject teacher and the academic advisor. The students must have received at least a "B-" average in their previous year and must maintain at least a "B-" during the course of the year.
2. Prospective juniors and seniors who desire to take Honors classes must make application to the school in the spring/summer before the school year begins.
3. Honors classes are designed for students who have strong motivation and are willing to do a substantial amount of work on their own.

SPECIAL NOTES

1. All students while enrolled at New Life Christian Academy are required to take Bible classes. Students who fail these classes must make them up by correspondence before graduation.
2. **All students are required to take 6 classes per year.** Seniors must take at least 5 classes.
3. The majority of the academic subjects are of one year's duration. Students are expected to remain in these classes the entire school year. Students who drop out of a class during the course of the year will receive no credit for that class.

4. Requirements for graduation begin in ninth grade. For each full-time, annual course that is successfully completed during the school year, one credit will be awarded. Completion of a trimester course will receive one-half credit. A minimum grade of a "C" is required to receive a unit of credit.
5. Students receiving anything lower than 84% are encouraged to retake. Other alternatives include repeating the course in summer school or make up work.
6. It is the student's responsibility to see that all courses are satisfactorily completed in order to graduate.
7. Seniors will not be permitted to march in the commencement exercises if they become lazy and choose not to apply themselves at the end of the school year. Arrangements must also have been made to earn their credit in an approved summer school program before the student can receive their diploma.

Appendix B

Mrs. Mary Bowles Questionnaire

Learning Environment	Agree	Disagree	Needs Improving	Begin Development	Exceeds
1. My students are engaged in the learning process.	X				
2. My students understand what is expected of them.	X				
3. I communicate with my students about their learning.	X				
4. My students feel comfortable asking me to explain things they do not understand.	X				
5. I encourage my students.	X				
6. I differentiate instruction to meet the needs of my students.	X				
7. Student learning is displayed in the classroom and in the school.	X				
8. My students grew as learners this year.	X				

Physical/Social Environment	Agree	Disagree	Needs Improving	Begin Development	Exceeds
1. I feel like I am a part of the NLCA learning community.	X				
2. The students are treated fairly.	X				

Physical/Social Environment	Agree	Disagree	Needs Improving	Begin Development	Exceeds
3. My students understand what behavior is expected of them.	X				
4. My students behavior is reflective of NLCA core values.	X				
5. My students feel like they can talk to the adults at NLCA if they have a problem.			X		
6. My students are accepting of others.	X				
7. The Staff at NLCA embrace families of all cultures and ethnic groups.	X				
8. My students feel safe at NLCA.	X				
9. My students like school.	X				

Home/School Relations	Agree	Disagree	Needs Improving	Begin Development	Exceeds
1. I see evidence of parent involvement with their child's learning.	X				
2. I communicate what my students are learning and how parents can be partners in their child's learning process.	X				
3. I am accessible to my student's parents.	X				
4. NLCA communicates regularly about activities and events that are planned or being planned.	X				
5. I feel like I can speak my opinion at NLCA.	X				

Home/School Relations	Agree	Disagree	Needs Improving	Begin Development	Exceeds
6. Issues are addressed at NLCA.	X				
7. I actively participate in NLCA activities outside of my classroom obligations.	X				
8. My overall rating for NLCA this year would be:			X		

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